



***A COMPARATIVE STUDY OF THE EDUCATIONAL  
THOUGHTS OF AL-GHAZALI & IBN KHALDUN***

**FOR THE DEGREE OF**  
**Master of Philosophy**  
**IN**  
**EDUCATION**

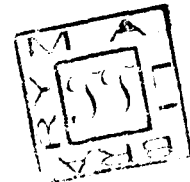
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**1994**

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**DEDICATED**  
**with**  
**Love and Affection**  
**to**  
**My Loving Mother**

DEPARTMENT OF EDUCATION  
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CERTIFICATE

This is to certify that Miss Tarannum has completed her dissertation entitled "A Comparative Study of the Educational Thoughts of Al-Ghazali and Ibn-Khaldun" under my supervision for partial fulfilment of the Degree of Master of Philosophy.

  
(DR NAJMUL HAQ)  
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## ACKNOWLEDGEMENT

It is due to the grace of Allah (SWT) and the well wishes of my parents and elders that I have been able to complete this work entitled "A Comparative Study of the Educational Thoughts of Al-Ghazali and Ibn-Khaldun".

I owe my sincere gratitude and thanks to my Supervisor, Dr. Najmul Haq, Reader, Department of Education, for his inspiration, guidance and valuable help, he extended to me throughout the course of the study.

I am thankful to Prof. Ali Akhtar Khan, Chairman, Department of Education, AMU, Aligarh, who made possible the appearance of this work, providing me all necessary facilities.

My thanks are also for the staff of Maulana Azad Library as well as the Library of the Department of Education, AMU, Aligarh, for their help, to provide me books, Journals and valuable material.

In the end, it would be highly unkind, if I do not express my deepest gratefulness to my brother. Had he not been giving me his fullest support. I would never have been able to present this work.

  
(TARANNUM)

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# **CHAPTER-I**

## **INTRODUCTION**

## CHAPTER I

### INTRODUCTION

The period between the fifth and fifteenth centuries has generally been dubbed as Middle Ages or the Dark Ages, by the western historians, due to the languid pace of progress in the European countries. While the most of Europe was fumbling in the darkness of ignorance after burning or dumping the Greek and Roman treasures of knowledge in church belfries, the Middle East, some African countries as well as Asian ones like Persia, India and China were bearing the torch of knowledge. Among the European countries, one exception was Spain where we find the galaxy of thinkers and Scientists and sometimes the two existing more comprehensively, in single personalities.

From the Persian plains a highly educated person, Al-Ghazali (1058-1111.A.D.)<sup>1</sup> with a sophistic bent of mind, was internally impelled to contain the extremities of rationalism prevalent in his age and then to present his own interpretation of life and educational goals and the methods and technique of achieving them. He has much to say about education as can be gleaned from his work - Ihya ulum-id-din.

Against the murky background of Middle Ages in Europe, there emerges a towering thinker, historian, Philosopher and

eventually an educationist, known as Ibn-Khaldun (1332-1406A.D.)<sup>2</sup> In his rational approach, he is more akin to the Aristotelian school and as such anticipates the modern scientific approach of the educational thinkers. Ibn-Khaldun has also much to say about life's goals, educational objectives, content of Education, the role of the teacher as well as the method of teaching and school discipline etc.

The Present work is taken up with the purpose of illustrating the contribution of these two thinkers of the Middle Ages in the field of education and revealing those facts from their educational reviews which make the readers know that the theories of education, propounded by the European educationists of today, are not as new as supposed to be and thus helping them realize the worth of these Muslim educationists and soundness of the Islamic Philosophy of Education.

It is the irony of the Muslim community that it always ran after the European world without making efforts to understand the depth of its origin and thus provided the world grounding for criticism. The same case was with the Muslim Scholars before and during the period of al-Ghazali. They were so much absorbed with the translated work from the Greek Philosophy that they forgot the origin of

their own religion and its principles. They tried to judge the tenets of Islam in the light of knowledge, gained through the work of Plato and Aristotle, thus gave the common muslim mind an atmosphere of scepticism to survive.

It was al-Ghazali who made a determined bid to fight the forces of disruption in Islam at the intellectual plane. He adopted teaching work with the intention of imparting instructions in Islamic Sciences.<sup>3</sup> He wrote a number of books on refutation of the Philosophical doctrines as well as on refutation of other heretical doctrines. The main of them are -- 'Maqasid-al-Falasifah' (Aims of Philosopher), Munqidhmin-al-Dalal (Saviour from Darkness), 'Mizan-al-Amal', (on ethics) etc. His monumental work on Islamic Science is 'Ihya-ulum-id-din' (Revival of the religious Sciences) which was written in order to preserve the Islamic Sciences from destruction at the hands of heretics.<sup>4</sup>

This work of al-Ghazali is divided into Four parts. Each of them is called 'rub' (quarter). The first deal with the acts of worship (ibadat), the second treats of the usage of life (Mu'amalat) the third discusses the Destructive matters of life (Muhlikat) and the fourth expounds the saving matters of life (Munjiyat). The first two deal with the outward forms of worship, while the last two treat of inner nature of religion.<sup>5</sup>

Each of these quarters contains ten books (Kitab). In these forty books, al-Ghazali has preserved the summation of Medieval muslim thought. For this reason 'Ihya-ulum-id-din' occupies a unique position throughout the Moslem world. This position is best described by the words of al-Nawabi - famous thirteenth century scholars, who said...

"Should all other Moslem writings be destroyed, the 'Ihya', if spared would make up for all the loss."<sup>6</sup>

Through his work al-Ghazali tried to save the ummah from the grip of scepticism and to give it a clear concept of life and education on the basis of the holy Quran and the traditions. He declared knowledge the foundation of the successful life, both in this world and hereafter and tried to emancipate the Muslim minds, through it, from the increasing influence of Greek Philosophy. At the same time, he also made efforts to reduce the people's interest in the materialistic goal of knowledge. He regarded the process of learning and teaching as noble and pious as the worship of God. He was of the opinion that true knowledge could never be acquired in the atmosphere of lust and greed. He wanted to impart such kind of knowledge to the people which might re-awaken their moral and ethical senses; on the one hand and

on the other make their physical development so that, they might be able to pass a successful life in this world and here after. All his work of Philosophy, as well as 'Ihya-ulum-id-din' is bearing the same spirit. In the words of Faris:

"Through his writings al-Ghazali led the Moslem back from Scholastic labours upon theological dogma and minutia to a living contact with the world. Through them he brought philosophy, which he regarded merely as 'thinking', and Philosophical theology within the range of the ordinary man. He freed Islam from the dead formalism of Scholastic literalism, and quickened it by the warmth of the living spirit. And it was exactly this warmth for which Islam was groping. And this humble and chastised man, who was cursed as a heretic in Baghdad, Damascus, Jerusalem Cairo, North Africa and Spain, became the Authority of Islam' (Hujjat-al-Islam). He brought Islam back to life, revitalized the laws of life and education and breathed into them a spirit of warmth and kindliness".<sup>7</sup>

Al-Ghazali earned this popularity on the basis of his 'Ihya' which is packed with the valuable suggestions not only for the muslims but also for the whole of mankind to provide the healthy norms of life. Following are the appreciatory words of Sir W.H. Sleeman for this work:-

"On the faculties and operation of the human mind, on man's passions and affections, and his duties in all relation of life, the work of Imam Mohammad Ghazali hardly yield to those of plato and Aristotle or to those of any other who have written on the same subjects in any country. Ihya-ulum-id-din epitomised into the 'Kimia-e-Saadat', with the didactic poem of Sadi, is the great 'Pierian Spring' of moral instructions from which the Muhammadan delights 'to drink deep' from infancy to old age".<sup>8</sup>

The period of Ibn-Khaldun begins after near about three centuries of al-Ghazali's. During this period some modern trends developed in the thinking of Muslims, particularly of Spain's. The out-look for education as well

as for life also Changed, somewhat. Its clear effect is visible upon the writings of the thirteenth century's thinkers. And Ibn-Khaldun is one of them. His Philosophy is judged secular in its nature, by the scholars.

The centre of Ibn-Khaldun's world is Man<sup>9</sup> and the most remarkable aspect is his (man's) 'ability of thinking', an endowment of God to him, to enjoy the supreme position among the rest of His creation. According to him Man's thinking power is sharpened by appropriate instructions and guidance. On the basis of this belief, Ibn-Khaldun propounded his whole theory of Education. Since he was thinking on a new line, naturally there were about to emerge several aspects unknown to the minds of the time. About the newness of his ideas, N.J. Dawood writes:

"In rejecting idle superstition and denouncing uncritical acceptance of historical data, Ibn-Khaldun adopted a scientific method totally new to his age, and used a new terminology to drive home his ideas. That he was fully aware of the originality of his thinking and the uniqueness of his contribution, is illustrated by the many references to his "new Science".<sup>10</sup>



As usual, Ibn-Khaldun's new trend could not get popularity soon and he had to face criticism from his contemporaries, as Rosenhthal mentions in his translation of Muqaddimah':

"His contemporaries, it is true, and the generations immediately following, refused to recognise or to appreciate the stirrings of a new spirit apparent in his work, but his labors had considerable influence upon the first generation of his pupils including such man as al-Maqrize and Ibn-Hajar, and through men in turn upon such pupils of their as As-Sakhawi. These and many other Scholars throughout the fifteenth century profited from Ibn-Khaldun's teachings .....The great period of the rediscovery of Ibn-Khaldun began as early as the sixteenth century and gained momentum in the seventeenth by Turk Scholars.... and at the beginning of the nineteenth century, European scholars joined with them in studying Ibn-Khaldun".<sup>11</sup>

His monumental work is 'The Muqaddimah' an Introduction to History (Kitab al Ibar). The book is divided into three volumes. All the essential aspects of human life has been discussed in them, with great detail, in historical and scientific fashion by him. It begins with the description of physical environment and its different effects upon the life of human beings and develops further, imparting the knowledge of society, different forms of government and dynasties etc. A major part of this book is devoted to the ideas relating with the various Sciences, arts and crafts and reveals Ibn-Khaldun's sound knowledge on the subject of Education.

The present work, as already mentioned is taken up with the humble purpose of gleaning from the work of both al-Ghazali and Ibn-Khaldun and other related sources, the educational ideas of the two luminaries of the Muslim History. And at the same time the present work also aims at making the comparative study of the educational thoughts of these great thinkers of the Middle Ages; a period when almost the whole of Europe was bogged up in the Mirky abysm of ignorance.'

Similarities and differences in the educational thoughts of the two Philosophers, when sorted out, may help in building up a more realistic and more Comprehensive concept of Education in Islam which still may provide solution to many complex and vexing problems of human life in the modern world, both on the psychological and societal plains.'

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# **CHAPTER-II**

## **PLACE OF EDUCATION IN ISLAM**

## CHAPTER II

### PLACE OF EDUCATION IN ISLAM

"Read in the name of thy lord who createth, createth man from a clot. Read, and thy lord is the most bounteous, who teacheth by the pen, teacheth man that, which he knew not".<sup>1</sup>

It is the first address of God to his prophet (SAWS), selected to spread the teachings of Islam among those people who were the victims of countless evils, owing to the darkness of ignorance. This very first instruction of God is only about the acquisition of knowledge without any minor distinction of worldly or other worldly affairs. Is it not the best proof of the prominence of Education, in Islam?

Not only this, the functions of the prophet, told by Allah in the Quran are deeply connected with educational process. These are:

- (i) To recite verses to them (People)
- (ii) To purify them.
- (iii) To teach them the Kitab and wisdom (hikmah)".<sup>2</sup>

The prophet of Islam passed his whole life doing the above mentioned activities. He was educated by the mercy of

Allah through his angel, Gibrail and he imparted this knowledge to the people. Thus it would not be an exaggeration to say that the first stone of Islam was laid down, in the form of educational commandment of God.

In Islam, education is a life long process. A muslim learns from the cradle to the grave and is expected to give his every learning a practical from. He is obliged to pray five times in a day, to fast for a month and it is all, for making him habitual of a disciplined life and submissive for his creator. Even to fulfil daily obligations of Islam, to be educated is necessary. This is the reason that the place of an educated person is told to be exalted in the Quran at several places.

"Allah will exalt those who believe among you and those who have knowledge to high rank. Allah is informed of what ye do".<sup>3</sup>

"Say (unto them, O Muhammad): Are those who know equal with those who know not? But only man of understanding will pay heed".<sup>4</sup>

"The beneficent, hath made man known the Quran. He hath created man. He hath taught him utterances".<sup>5</sup>

Muhammad (SAWS) was an embodiment of the Quran, practising its each and every principle in his life. He passed a simple life of an ordinary person and all the Muslims are to follow him. Like other religions, Islam does not prefer such a person who gives up the worldly life and relinquishes his worldly responsibilities and take refuge in a sequestered corner or a deserted place. The Muslims are required to worship God, but living in the world and fulfilling all the demands of life, maintaining a balance between the life of this world and hereafter, and keeping in their minds the purpose of their livings on the earth as the vicegerent of God. It is possible, only, when he possesses a clear concept of Education, which according to Imam Abu Hanifa is:

"..... understanding of what makes or mars the soul: and learning something without putting it into practice is meaningless. One should therefore know, how to distinguish between right and wrong, in regard to both this world and hereafter and should choose the right conduct, so that his misguided intellect may not lead him astray and, consequently Allah's wrath may fall on him".<sup>6</sup>

Though the Prophet of Islam could not go to any educational institution but he made it necessary for the Muslims, his followers, to provide liberal education to their children, for better development of their personalities. This is the reason that he says:

"The best gift of the parents to their child is a good liberal education".

"That a man gives a liberal education to his child is better for him than that he gives a large measure of corn in alms".<sup>7</sup>

He tells knowledge a necessary and significant measure to be meritorious in both the worlds:

"Who so walks in path seeking knowledge therein, God will thereby make easy to him the path of paradise".<sup>8</sup>

"Learn your duties and teach men their duties".<sup>9</sup>

"O God ! I beg thee a useful knowledge, an acceptable work and a good provision".<sup>10</sup>

According to the prophet of Islam it is the first duty of an educated Muslim to make others educated and God will ask about it, strictly, on the day of resurrection:



"A man will be asked concerning fire (things) on the day of resurrection: Concerning his life, how he spent it, concerning his youth, how he grew old, concerning his wealth whence he acquired it and in what ways he spent it, and what was it that he did in with the knowledge that he had."<sup>11</sup>

Following is the marvellous piece of his advice to the ummah, concerning the value of knowledge:

"Acquire knowledge because he who acquires it in the way of the lord, performs the act of piety, who speaks of it, praises the lord; who seeks it, adores God; who dispenses instruction in it, bestows alms; and who imparts it to its fitting objects, performs an act of devotion to God, knowledge enables its possessors to distinguish what is forbidden from what is not; it lights up the way to heaven, it is our friend in the desert, our society in solitude, our companion when bereft of friends, it guides us to happiness; it

sustains us in misery; it serves us as an armour against our enemies. With knowledge the servant of God rises to the highest of goodness and to noble position, associates with sovereigns in this world and attains to the perfection of happiness in the next."<sup>12</sup>

After the perusal of all the above mentioned verses of the holy Quran and the traditions of the prophet (SAWS), one may reach on the conclusion that the Islamic concept of education is bearing an unbreakable connection with theology and it is a fact also. The factor behind it, is that the main sources of information for the Muslims are - the holy Quran, the Sunnat or Traditions, the Ijma or common opinion of the companions of the prophet Mohammad (SAWS) and the Qias or analogies (based on the above three foundations).

Every Muslim is required to follow the character of his prophet (SAWS) as says the Professor Macdonald in his article on "Moral Education of the young among Moslems":

"Mohammad (P.B.U.H.) is the model, educated by God; his character is the Quran..... He was educated by the Quran, and created beings are educated by him".<sup>13</sup>

And following are the words of this great man who serves as a model for the Muslims:

"To listen to the discourses of sciences and learning for one hour is more meritorious than attending the funerals of a thousand martyrs - more meritorious than standing up in prayer for a thousand nights".<sup>14</sup>

Hajrat Ali, one of the four Khalifas was also the mouthpiece of the prophet (SAWS) when he said:

"Eminence in science is the highest of honours".<sup>15</sup>

This all is to show that Islam is such a religion which never restricted the study of the worldly sciences to its adherents and if such wrong information is percolated, it is nothing except the outcome of the prejudiced minds, who try to represent a distorted picture of Islam before the world. Reality is that Islam gives as much importance to the worldly sciences as it does to the other worldly ones. A worldly activity of a Muslim, done for the welfare of others, with a pure intention, is considered a religious one.

Motive or 'Niyyat' is a vital factor in the Islamic way of life, so many actions of a Muslim which appears to be worldly, become other worldly because of his pious motive, and many other actions which seem to be religious turn into worldly ones on account of his impious motive.

A Momin is supposed, performing Idadah (worship) even that time when he is constructing a roof for sheltering the people, irrigating the fields for the production of corn, to satisfy the hunger or designing the costumes to cover the bodies, the condition is that his motive should be constructive for society, to flourish humanity and not for its ruins.

In Islam the attainment of the knowledge of worldly sciences is called Farz-i-Kifayah. In the words of al Ghazali:

"Farz-i-Kifayah are those sciences which are helpful in the conduct of the affairs of the world, and which we cannot afford to ignore; for instance, medicine, the study of which is important for the preservation of health, or arithmetic which is of help in many contracts and division of inherited property ..... similarly many vocations

like agriculture, horticulture, weaving, tailoring, hair dressing are also essential. For society, and if in any society, no one pursues any one of these professions, it endures much hardship..... Therefore, it is undesirable to give up these vocations, the learning of which is obligatory as Farz-i-Kifayah.<sup>16</sup>

According to Islamic faith, the human beings are to mould the world and not the world to shape them and a true Muslim is required to do so. This is the reason that his each and every learning is to be translated into action and about it he will strictly be questioned on the day of judgement, as has been mentioned earlier. He is to fulfil all the demands of life and participate in the group activities both on social and global planes and he can deal with his individual and social problems successfully, if he is reared and educated in the Islamic way, comprehensively. How true is Syed Sajjad Ali when he says:

"Islamic education is to bring up the child neither as drawing room thinker nor as an ascetic, escaping from the stern realities of life; neither as living

machine without intellect or imagination nor as a person living in an ivory tower, unfit to perform his social functions. In Islam, there is always a simultaneous mention of the world and the world Hereafter (al-Duniya Wal-Akhirah)".<sup>17</sup>

The success of Islamic Philosophy of education is not merely a bookish thing we can find its glorious glimpses if we turn over the leaves of the history of educational achievements of Muslims, particularly in Baghdad and Spain. During the Middle Ages when the whole of Europe was fumbling in darkness of ignorance, Muslims converted these countries into the magnificent centres of learning, attracting the scholars not only from the Muslim world but from the whole of the world equally and simultaneously. They not only did astonishing achievements in science but also adopted it in their day to day life, according to the spirit of Islam. The remarkable feature of their progress, in this field, was that the study of science never converted them into atheist. Discovering the scientific facts they never rejected the existence of Allah (SWT) and it could only be possible because they had clear concept of both science and religion. The credit of this success goes to their sound system of education, where the sole aim of Education was 'practical and

scientific one'. They devoted themselves whole heartedly in the studies of new arts and crafts. They made painstaking efforts for the investigation of those scientific facts which might provide them better commodities, helpful in making the earth a more beautiful place to live.

Like other Muslim countries, the first step of education, in Spain, was also the memorization of the holy Quran but there child's mind was not confined only to the work of repetition and assimilation. There education was liberal in the truest sense of the term, providing the individual each possible opportunity for experiment and investigation which was his Islamic right also. The Islamic principle of translating every learning into practice, was another motivational factor for the success of Muslims in the educational field. Their education, according to Elmer H. Wilds was not only an 'intellectual gymnastics' but was being applied in the practical life for the welfare of mankind.<sup>18</sup>

The Muslims performed miraculous work in the field of several sciences. The inspiration for it they got from their religion. For example, they studied Geography, enthusiastically, as its sound knowledge was necessary for them to reach the holy Mecca from all the corners of the world, annually, for the performance of Hajj and for it they were bound to explore the lands, the sea route, rivers,

mountains, towns, cities along with their climates on their routes of Mecca from the places where they were. They had also to know the directions and the solar system and constellation. This religious impetus enabled them to have a clear concept of globe. There was no lack of intellectuals among the Muslims, consequently, the great Geographers like Al-Khwarizmi, Al-Beruni, Al-Hamadani, Ibn-Khurdabin, Ibn-Batuta etc. did their marvels in this field.

The study of chemistry was for the sake of medicine. Physical fitness is very much emphasized in Islam. In the performance of religious mandate, salat, a Muslim has to keep his life very much punctual, regular and healthy and this could not be possible without the knowledge of medicine. So in this discipline they worked assiduously and enriched it with such monumental work as "Qanun Fill Tibb" and "al-Kuliyat" of Avicena and Averroes, respectively.

Religious obligation, Zakat, and distribution of property and the matter of inheritance called for the study of mathematics. The Muslims not only gained its knowledge but provided it more advanced form, adding to it several new branches like Trigonometry, Algebra, analytical geometry etc.



Kenneth V. Lottich praises these achievements of Muslims in the following words:

"The Saracenic movement, in its educational concept and implications is of such significance that it deserves a separate treatment. No chapter in the history of educational thought is more colourful than that which records the rise of saracenic culture in Spain. Not only was this civilization an intriguing phenomenon in itself, with almost interesting background, but it made astounding contribution to the modern world..... they measured the size of the earth, calculated the angle of the ecliptic and the precession of the equinoxes.... they invented the pendulum clock. They made certain important discoveries in optics and other branches of Physics, explaining refractions of light, gravity, capillary attraction, twilight and other natural phenomena.

While Christian scholars and navigators were declaring that the world was flat,

the Saracens were teaching geography in their schools by means of globes and studying astronomy in observatories. They constructed many astronomical instruments which are in use today.

In the days of their prosperity, they maintained a merchant mariner of more than a thousand ships, they manufactured paper, textile, fabrics, earthenware, iron and the steel that has made their name famous throughout the world. They introduced gun powder, invented the canon and other types of artillery and the mariner's compass. As a result of their inventive genius their cities and homes were equipped with many facilities and luxuries, not dreamed of by their European neighbours".<sup>19</sup>

Such was the glorious past of those human beings who were the 'Momins' in the truest sense of the term and of those who depicted the clear picture of Islam before the world, in such a way, that no one could ever dare say that Islam gives no place to the worldly sciences. If we stay for a short while to meditate what was the thing that was making the world bow down respectfully before Muslims, we reach on

the conclusion that there was no division in the Muslim society on the name of 'priestly elaborations and no provision for the development of a self exalting or governing priesthood'. Every common man was a theologian and every theologian a common man. Consequently, there was brilliant-galaxy of the Muslim doctors, surgeons, architectures, engineers, physicians, teachers, preachers, historians, geographers, cartographers, lexicographers etc.

At present the Muslim community is passing through a crucial period. There is lack of proper guidance and true inspiration, so numerous talented ones are going to their graves unidentified. The need of hour is to work sincerely in every field of life for the sake of elimination of all the deficiencies. If it is done, the glorious past may return once again, giving birth to the brilliant Muslim personalities of the time and making the world know the actual signifance of Education in Islam.

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# **CHAPTER-III**

## **PART (A)**

### **THE LIFE OF AL-GHAZALI**

## CHAPTER-III

### PART (A)

#### THE LIFE OF AL-GHAZALI

Al-Ghazali, a genius of the Muslim world, was born at Tus, a province of Iran, in 1058 A.D. (450 A.H.).<sup>1</sup> He was the son of a religious parents who had deep feelings of love for Allah (SWT) and his prophet (SAWS). His father Muhammad, assuming the name of the last prophet of Islam, preferred the same pious name for his son also and called him in day to day life Abu-Hamid which in Arabic means 'a prominent one among God's extrollers', but in his latter life he became famous with the name of al-Ghazali. Several interpretations have been given for this title. The first one is 'a man from Ghazala, an unknown village of Tus'.<sup>2</sup> In connection with region, some people call him as 'al-Tusi' also while the other relate this title with the profession of his father. Maulana Shibli in his book al-'Ghazali' writes that the meaning of 'Ghazal' in Arabic is "to weave". Since his father was a weaver, the people started calling him al-Ghazali.<sup>3</sup> His complete identity on authentic documents is found as - Abud-Hamid Muhammad, Ibn-Muhammad, al-Tusi, al-Shafie, al-Ghazali.<sup>4</sup>

The records available do not illustrate much about his ancestors so a little is known about his family background.

His father was an ordinary man, having the elementary knowledge of his religion to fulfill his daily obligations, but he had a great desire to educate his children.

He lived a very short life and left his children in their early childhood, in the custody of his Sufi friend, with a little amount of money for their education. His friend fulfilled his desire and paid special attention on the education of al-Ghazali and his elder brother, Ahmad. When the money left by him was completely exhausted, the children were admitted to a Madrasah where free education and free boarding were provided to orphans. After completing the education of Madrasah, al-Ghazali went to Nisha Pur in 1077 A.D.,<sup>5</sup> for his higher education, at this centres of learning. The main reason of his attraction towards this centre was the presence of a famous theologian of the time named, Abul-Ma'alial Juwayni.<sup>6</sup> His love for knowledge, extraordinary capacity of working and unsurpassed enthusiasm for the study of jurisprudence soon endeared him to al-Juwayni. His talents were sharpened through the guidance of his brilliant teachers. Consequently, he started writing books on jurisprudence at such an early stage when his fellow students were trying to understand the subject.

Al-Ghazali devoted himself to the work of study quitting his all relations from the world. He travelled widely in the quest



of knowledge. An incident, occurred during one of his journeys, is worth quoting - once, a caravan in which he was travelling was plundered. Among the goods, which the decoits seized from the travellers, was also a note book of al-Ghazali, containing the significant material of his studies, done in Gurgan. It was very precious for him. The decoits were so cruel that Al-Ghazali could hardly dare request for its return. The chieftain showed kindness in returning the note book but laughed scornfully at the barrenness of the knowledge that reduced him to a helpless fool when only the note book was taken away from the hand.<sup>7</sup> Al-Ghazali felt embarrassed, but he was deeply impressed with the authenticity of his remark. After this incident he not only entrusted his previous knowledge to his memory but whatever he learned, preserved that, in his mind and not in any note book.<sup>8</sup>

The educational centres of Nishapur and Gurgan with their dignified curriculum and methods of teaching, attracted him through out his career, both as a student and as a teacher. As a student his knowledge of the Quran and the Hadith along with their ancilliary sciences, was so profound that any one could hardly defeat him in debate or discussion which was the common measure of judging the student's talents. It was the reason that he became popular as a brilliant student among the intellectuals, of his time.

Al-Ghazali began his practical life as a soldier of the troop of Sultan Jalaluddin Malik Shah Seljuki. He served in that position for a few months only<sup>9</sup> and then joined the company of Nizam-ul-Mulk Tusi, the founder of several famous educational institutions of the time and a great lover of intellectuals. Nizam-ul-Mulk proved to be an affectionate patron for Al-Ghazali, providing him all the comforts of life and fulfilling all his needs and demands. Nizam's affection for him, increased further when he came to know about his splendid academic career. Consequently, Al-Ghazali secured a respectable place in his court which was always surrounded by the famous learned scholars. He outwitted many of these dignitaries in debates, organized by Nizam on some particular occasions.<sup>10</sup> His art of expression, his skill of explaining the complexities of the subject, leaving nothing obscure or confusing, even for the novices, served as motivational factors for Nizam to appoint him on the post of the 'Director of Instruction' in the government school of Baghdad in 1091 A.D. He gave instructions to three hundred teachers at a time.<sup>11</sup> He worked on this post for about four years and within this short period of time he emerged as an important figure not only of Baghdad but whole of Iraq. His fame made him the most popular professor, always surrounded by the scholars. It was the time when he was honoured with the

title of 'Imam Khurasan' and 'Imam-al-Iraq',<sup>12</sup>. But, at such Jubilant period of his life when the fortune was favouring him, he became the victim of a 'mental conflict' and 'spiritual struggle' which kept him wandering from place to place, in the search of truth as well as peace of mind.

In the words of Quraishi:

"He doubted the validity and the worth of the philosophical bases of his religious beliefs, and his mind, continually in a state of doubt, probably found no satisfaction in dogmatic prelection".<sup>12</sup>

He gave up this materialistic world, though it was not an easy task for him as the people of Iraq extremely opposed his resignation but he always felt a kind of dissatisfaction and restlessness in himself so he rejected every earnest request of remaining on the post, as he had made up his mind for the journey to Mecca with the intention of pilgrimage. About the period of restlessness and mental conflict he writes in his book al-Munkaz-min-az-zalal:

"When through with my studies, with all my will, I followed the way of the Sufis, and it became clear to me that in the final happiness there must be no covetousness

except for piety and self-restraint from lust. And the soul of this task is the separation of the heart from the world in keeping aloof from pride. The return to the world that is eternal and happy is only possible through the truth of the Almighty God..... And when I looked I saw myself deceived, entangled with bonds and chains. It had seemed to me that the very best work that I did, was the work of teaching. But when I examined this work minutely and reflected upon it, I saw that in this teaching there was a personal satisfaction in unprofitable subjects of knowledge, and that this sort of thing would never be in demand in the final market. I examined my purpose in teaching and found that it was imperfect. That which drove me on this work was nothing else than the quest of position, popularity and reputation".<sup>13</sup>

He continued:

"..... So I made public the plan of going to Mecca, but in my heart I had the

intention of making a Journey to Syria. This was because of the fear that the Caliph and his companions, the Khoja and his friends, on becoming aware of my intention to remain for sometimes in Syria, would prevent my going. In the end, by employing various little stratagems, I managed to come away from Baghdad."<sup>14</sup>

Leaving Baghdad, al-Ghazali went to Damascus and stayed there in a mosque for meditation and contemplation. In this connection he also went to Jerusalem and it was only after that, when he set out himself for Mecca with the desire of Pilgrimage. In his own words:

"..... I resolved to make the pilgrimage to Mecca, that at the end of my travels. I might be helped by the blessing of Mecca and Medina and the Apostle of God. So I went on this pilgrimage and it was while I was there that the urging of my children called me To Tus, I chose seclusion both from love and ambition, in order that I should remember God in Isolation and in purifying of my heart. I shut myself off from society and events of the times, but

for all that, the demand of my wife and the necessities of life interfered with my contentment and spoiled the Joy of my privacy".<sup>15</sup>

He concluded:

"Thus I passed my time of ten years, and in the midst of those years of seclusion I had experienced which it is impossible to narrate or explain."<sup>16</sup>

After ten years of solitary life, he returned to Tus and started writing books on several significant subjects of Philosophy. Mean while, in 1105 A.D., he was requested to go to Nishapur to teach in a famous institution. First, al-Ghazali did not accept the offer but later on, the insistence of Fakhrul-Mulk the vazier, compelled him to do so.<sup>17</sup> He fulfilled the desire of fakhrul-Mulk, teaching there for a few months and then again returned to his life of seclusion in Tus. After a short time, Muayed-ul-Mulk came to him with the request of working on his formal post of Director and Professor but it seems that al-Ghazali had lost interest in professional work of teaching, finding satisfaction and tranquillity of mind in Sufi doctrine so he rejected this offer, humbly, and persuaded Muayed-ul-Mulk to appoint

someone else on this post. D.M. Donaldson quotes his refusal from the 'Tarikh-i-Istizhari:

"Praise to God, the lord of Hosts and prayer and homage to Muhammad (PBUH) and all his descendants, but afterwards, in the service of Khoja, the safety of the world, God grant to Islam that he may live long, they invite this feeble person, from the lowly ruins of Tus, to the illustrious city of Baghdad, may God protect it. They are gracious in the distinction they offer me, but it is necessary for the humble servant to invite the Khoja from the low state of mankind to the ever increasing exaltation of an angel. My dear friend, my remaining in Tus or my going to Baghdad is all the same in the service of God. But between the baseness of the beast and the full dignity of man there is great distance that I have not yet passed. And I am invited to go to Baghdad. Certainly I must consider that I have very little time and no leisure for a journey to Iraq. Suppose that Ghazali should arrive in Baghdad and

immediately upon his arrival should come the summons of death, then you would have to consider getting another Professor, why not consider that this very day is that day, and give up asking for me. And may there be peace for the one who follows the guidance".<sup>18</sup>

Thus, al-Ghazali gave up the profession which provided him popularity and prosperity and passed his later life working for Sufi doctrine.<sup>19</sup> He established a monastery (Khankhah) for its preaching and passed every moment of his life writing on different important subjects of the world. *Ihya-ulum-al-Din* is his monumental work. Beside this, his *Maqasid-al-Falasifa*, *Tahafutul falasfa*, *Munkaz-min-az-Zalal* and *Mizan-al-Amal*' etc. are of wider importance, placing him on the top of the Muslim galaxy of the Middle Ages.

He lived a short but successful life of fifty three years in which he spent the latter part of his life in meditation and contemplation and in the study of the holy traditions. He has left behind him his valuable work, in the form of books, treatises for the guidance of his community. He breathed his last on 19th December 1111 A.D., (14th of the month Jamadi, the second), in the year 505 A.H. in the Town of Tabaran.<sup>20</sup>



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# **CHAPTER-III**

## **PART (B)**

### **THE LIFE OF IBN-KHALDUN**

## CHAPTER-III

### PART (B)

#### THE LIFE OF IBN-KHALDUN

Ibn-Khaldun, one of the prominent thinkers of the Middle Ages, possessed a dynamic and versatile personality as a philosopher, historian, politician, sociologist and eventually as an educationist.

He was born in Tunis on May 27, 1332 A.D. (Ramadan, 732 A.H.).<sup>1</sup> He passed his childhood, auspiciously, in the cradle of an eminent and prosperous family of Spain known as Banu-Khaldun, famous for its political and literary activities. Among his ancestors were renowned scholars and politicians of the time. His great grand father, Khalid stepped on the land of Andalusia as a soldier of Yemenite army and settled with his family in a town of Caramona.<sup>2</sup> Later on, his family migrated to Seville and many of its members occupied the chief places in the court of the king. Ibn-Khaldun's father had no interest in politics, he passed a simple and pious life, having no touch of political activities. He was a good scholar of Jurisprudence, philology and poetry.<sup>3</sup>

Ibn-Khaldun got the first instructions in Islamic Sciences from his father. Who was his first teacher also. His education was started according to the traditional pattern

i.e., first he acquired the knowledge of the Quran and the traditions and later on, the knowledge of the worldly sciences.<sup>4</sup> He gained the knowledge of rhetoric, grammar and philology from the famous teachers (shykhs) of his time. He devoted himself whole heartedly in the study of Philosophy and logic and completed it, hearing the lectures of the Maghribi Scholars. It was the result of his devotion to the study that he soon got the recognition of a famous scholar of language, Philosophy, dogmatic theology, canon-law, poetry, grammar and other branches of Arab Learnings.

It was the irony of his fate that he could not continue his formal education in the forthcoming years due to the calamity of "Sweeping plague" befell the whole of the Muslim world. This plague snatched, his many dear relatives including his father, and left behind only tears and sobs. In his own words:

"It folded the carpet with all, there was on it and the notable leaders and all the learned died, as well as my parents, whom be God Mercy".<sup>5</sup>

For two years, he remained in a state of mental wilderness, trying to power over the ruins of the merciless hands of destiny. It was only in the year 1352, That he

could get a little favour of the fortune. He was invited by the Sultan of Tunis. Abu-Mohammad Ibn-Tafrakeen, himself, to join the post of a seal bearer in his court<sup>6</sup> and this invitation was beginning of his career, as a politician, developing in his character all the qualities of a shrewed politician.

Ibn-Khaldun accepted the offer of Ibn-Tafrakeen, cheerfully, as it was providing him the learned company of some great scholars of Andaulasia and North Africa along with a means of earning the livelihood. It was the beginning of a prosperous worldly life for him, but he soon gave up this job in the hope of finding a better one, at the persuasion of Abu-Enan, the Sultan of Fez.

Ibn-Khaldun reached there in 1354 A.D.<sup>7</sup> Abu-Enan welcomed him with warmth and affection and showered upon him all his favour providing him the sufficient time and money to carry on his studies. Ibn-Khaldun utilized this opportunity in full and started to instruct the scholars, gathering around him to quench the thirst of their knowledge. Meanwhile, Ibn-Khaldun got friendship with Emir Abu-Abdullah Muhammad, a dethroned ruler of Bougie, a conspicuous rival of Abu-Enan, it made the Sultan suspicious and he prisoned him for two years.<sup>8</sup> After it the Sultan died, and the vizier Al-

Hasan, Ibn-Omar released him in 1357 A.D.,<sup>9</sup> re-appointing him on the post of secretary. Ibn-Khaldun could not continue it for a longer period and resign it soon.

When Abu Saleem became the Sultan of Fez in 1359 A.D., Ibn-Khaldun again occupied this post. It was the period when he paid special attention towards poetry and composed the several odes in a new flourishing style, free from all kinds of obscure figures of speech.<sup>10</sup> After two years of the secretaryship, Abu Saleem promoted him on the post of the Chief Justice but he was deposed from it very soon, due to the sudden death of his patron.

In 1362 A.D. he set out for Granada with the desire of getting a job in the court of the king, Omar Ibn Abdullah<sup>11</sup> Abdullah was kind enough to appoint him as an ambassador and sent him to Pedro, a bloody ruler of castille for the negotiation of peace between castille and the Muslims. It was a golden chance for Ibn-Khaldun to visit the land of his fore-fathers, so he did it rejoicingly.<sup>12</sup> At his return, after the completion of the work, he expected the Sultan Ibn-Abdullah to honour him with vizarat (Chamberlaniship) of the court but Abdullah grew Jealous of his increasing influence and treated him coldly making life difficult for him in Granada. He ordered him not to leave the land, as a precautionary measure to prevent him from passing important

information of the court to the enemies of Granada. Ibn-Khaldun assured the Sultan, again and again with his utmost sincerity, not to do so. At last he was granted permission, signing a bond that he would not go elsewhere except Spain, his mother land but, as mentioned earlier, he was a shrewd politician and could do anything to defeat his rival, he disregarded the bond and reached Bougie in 1365 A.D..<sup>13</sup> In the succeeding years, he got the post of the Prime-Minister of Algeria, but soon this post lost charm for him and he renounced it willingly. Records available show that at this period of his life he seemed tired with the political life of the courts and desired tranquillity of the mind. The Emir of Banu Arif proved for him an emancipator who gave him one of his palaces, situated at Qalat Ibn-Salamah, (a village in the province of Oran) to live peacefully.<sup>14</sup> Ibn-Khaldun devoted himself once again to the literary work and started to write his monumental history 'Kitab-al ʾIbar', working round the clock, he completed, this great work in the short period of five months, in the middle of 1377 A.D..<sup>15</sup> At this time he was of forty five. His further intention was to write the history of mankind, completing the history of Arabs, the barbers and the tribes of Zeneta. But at Qalat Ibn-Salamah, there was no source of getting the desired books. So in 1378, he returned to Tunis with the simple intention of study, in the distinguished libraries of his birth place,



Ibn-Khaldun had quitted all his relations with the politics but his rivals could not believe it and started to create problems for him so that he might not settle there. Ibn-Khaldun left Tunis with the intention of performing the pilgrimage (Hajj), in the Middle of Shaaban, 784 A.H. October, 1382 A.D.<sup>16</sup>

In the same year, he journeyed for Mecca but stopped at Cairo to lecture in Al-Azhr at the invitation of the Sultan who was his great admirer. Ibn-Khaldun delivered lecture on Maliki Jurisprudence and hadiths. On the next he discussed in detail, the subjects dealt in Prolegomena.<sup>17</sup> It enchanted the intellectuals of Cairo. Sultan, himself, was deeply impressed, so he appointed him on the post of the chief justice on August 8, 1384 A.D.,<sup>18</sup> neglecting the fact of his being a foreigner. Such great was the charm and the honour of the post that Ibn-Khaldun embraced the political life once again, forgetting his pious intention of pilgrimage and determination of passing a simple life of a noble scholar. Once again, he was in the circle of politicians solving the intricacies of the politics.<sup>19</sup>

Meanwhile, the second great calamity of his life befell him, depriving him of his wife and children in October/November 1384 A.D.<sup>20</sup> The ship in which they were

sailing to the cairo to live with him, sank down in the deep of waters of the sea. In his own words:

"This coincides with the loss of my family and children. They sailed from Tunis in a ship which sank in a storm and thus I lost my property, wife and children. The calamity was great. I was deeply affected and felt inclined to abandon the world...."<sup>21</sup>

Ibn-Khaldun had an unshaken faith in God, the Almighty. He endured every calamity, considering it the will of his creator and continued his services. During the period, he was appointed the Professor of Maliki Jurisprudence in the Zahiriyah college. Meanwhile he went Mecca to pilgrimage and returned Cairo after eight months in 1388. Soon after his return in January, 1389, he was made Professor of the science of traditions in Surghatmishiya college, and in April of the same year, he was appointed, president of the Baybars Institute.<sup>22</sup> He remained on this post till 1388 A.D. In 1398 A.D. he was re-appointed on the post of the Chief Justice and worked there for two years.<sup>23</sup>

In 1400 A.D. Timur invaded Syria with further intention to usurp the kingdom of Egypt. The Sultan of Egypt, al Nasir

Faraj was afraid of destruction. He sent Ibn-Khaldun with other three Judges to accord a truce with him. Timur was impressed with the wisdom of Khaldun but was not ready for negotiation. He invaded Egypt and massacred there on a large scale. All judges of Nasir except Ibn-Khaldun were back in their camp. Ibn-Khaldun was the special guest of Timur who discussed with him, for hours, about the life of North Africa. Timur's all praises were for Ibn-Khaldun's sound knowledge and intelligence. Ultimately, he asked him to write a book on North Africa. Ibn-Khaldun did this work, living in the camp of Timur and won his appreciation. When the work was completed Timur got it translated into Mungolian language.<sup>24</sup> He lived with Timur for two years and when he found the circumstances favourable, he returned to Cairo to hold the post of Judge which always seemed in wait for him. He remained on the post of the Chief Judge, with several breaks, till his death on Wednesday March 17, 1406 A.D.<sup>25</sup>

Thus, this great man of thirteenth century, passed a life of a successful politician, a righteous judge, an eminent scholar, a renowned professor, doing his best all the time to improve the lives of common men, through his educational ideas, to be discussed in the following chapters.

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# **CHAPTER-IV**

## **PART (A)**

### **PHILOSOPHICAL THOUGHTS OF AL-GHAZALI**

## CHAPTER-IV

### PART - A

#### PHILOSOPHICAL THOUGHTS OF AL-GHAZALI

In the Islamic world of philosophy, al-Ghazali is known as a Mystic Philosopher. He entered into this field at such a crucial period when Muslim intelligentsia was divided into three schools of thought. The scholars of each one were known with a separate name as Hukama, Sufi and Mutaqallimin.<sup>1</sup> They were differing in their theories of reality, truth and values. Consequently, the common Muslim Mind was under the clutches of scepticism, not only this, most of the Muslim thinkers were deeply impressed with Plato and Aristotle, considering their doctrines equivalent to the tenets of the Quran. Thus, Greek Philosophy was becoming a danger, casting its shadows upon the Islamic world and giving birth to free thinking, criticism and some amount of disbelief in authorities.

Al-Ghazali struggled hard to give a straight direction to the Muslim world. He wrote a lot of books on Philosophy to revolutionize the thinking of ummah. His 'Mizan-al-Amal', 'Munqasid-al-Falasafah', 'Mayarul-ilm - fi-fanne-Muntiq', 'Tahafatul Falasafah', 'al-Tafratubynal-Islam Wal-Zindiqa'

and 'Ihya-ulum-ad-din' are the consequences of this effort.  
 Prof. Macdonld states about him:

"In his own person, he took up the life on  
 all its sides and with it all its problems,  
 he lived through them and all drew his  
 philosophy from his own experience".<sup>2</sup>

#### Al-Ghazali's Theory of Reality (Metaphysics):

According to al-Ghazali, this world has been created as  
 a preparatory ground for the next one.<sup>3</sup> Its each and every  
 object is to give a vivid proof of God's existence to the man  
 and to reveal the fact that this world is nothing except the  
 manifestation of God's will. God has sent him here with a  
 definite purpose of worshipping Him and for loving the whole  
 of the mankind. He made him His vicegerent on the earth and  
 endowed him with one of the supreme powers named intellect.<sup>4</sup>  
 This power enabled him to give the world, the colour of his  
 own choice. This is the reason that most often this world,  
 which is fundamentally spiritual is treated as a  
 materialistic unit by those who have forgotten that  
 ultimately they have to turn up to their lord with the  
 records of all their activities, in this world.  
 Contradictory it, there are such persons also, upon whom is  
 the blessing of God. They are firm in their pious  
 determination and possess strong will power to obey the



command of their creator. Space and Time cannot shake the foundation of their beliefs.<sup>5</sup>

### The Reality of the Self:

In 'Ihya-ulum-id-din' (Revival of the religious sciences) the words, Qalb, Nafs, Ruh and Aql have been used for the 'Self',<sup>6</sup> which is:

"An immaterial thing or basic subtle element that has gotten connection with the material heart. It is just like unseen electricity and the essence of man. It catches knowledge of God and the spiritual world. It is punished and rewarded".<sup>7</sup>

Self (Nafs) is of two kinds:

(i) Self addicted to evils (Nafs Ammarah)

(ii) Illumined Self (Nafs Mutmainna)<sup>8</sup>

The former one (Nafs Ammarah) is a kind of lower self which comprises lust, envy, wrath, and other kinds of sexual desires. Its slave is deeply inclined towards the materialistic world, using all fair and foul means, to win it. Illumined soul (Nafs Mutmainna) consists of godly attributes and has been emancipated from all kinds of vices.

The possessor of it devotes the major portion of his time in thinking and working for the human welfare. His every action is for the adoration of his lord.

Basically, the self of man is a motive of virtues. It always strives to lead him towards truth and betterment of life, keeps him fit to survive in the worldly surrounding. For the accomplishment of these deeds the self is vitalized by Motor Power (Muharrika) and the sensory power (Mudrika)<sup>9</sup> Motor Power, in the human body is generated through appetite (al-Quwwat-ash Shahwaniya) and anger (al-Quwwat-al-Ghadabiyya). Though both these kinds of propensity are of paramount importance to the living organism as they provide the self, energy and activity, the control of rational power over them is necessary as their excess gives birth to countless vices which become the source of degradation.

Sensory power (Mudrika) helps the self through the body, enabling the latter to have the capacity of judging right and wrong. The sources of this capacity are the outer senses --- sight, hearing, taste, smell and touch and inner senses ---- common sense (hiss-Mustarik) Imagination (Takhayyul), Reflection (Tafakkur), Recollection (Tadhakkur) and memory (Hafiza).<sup>10</sup> The proper functioning of both these kinds of sense depend upon the intellect (Aql) which

increases when used to the utmost of its powers. It is only through the intellect that godly attributes develop within the human self and it succeeds even to surpass the angles.

Will (Irada) also enhances the activity of the self. Through will (Irada) the individual can attain perfection in all the fields.<sup>11</sup>

Thus, the self of man works through the contribution of Motor power, sensory power, will and intellect. All are important in their contributions but in the view of al-Ghazali intellect's power is supreme because all lost their significance when intellect (aql) stops its functioning. Intellect governs all the physical organs and self has command over it. This system of functioning is made clear by al-Ghazali through the following allegories:

1. Intellect is the Duke of the town (Human body) who rules over its subjects (Physical Organs) with the help of his army (external and internal senses). The enemies of the Duke are the appetite (al-Quwwat-as-Shahwaniya) and anger (al-Quwwat-al-Ghadabiya) who conspire against him frequently but the adviser of the Duke (Self) does not let their conspiracy be successful and give such kinds of suggestion to the Duke which make his enemies to surrender and to do the

constructive work for the town against their envying nature".<sup>12</sup>

2. Human body is the empire of the king 'Self'. All the physical organs, exclusive intellect, are the businessman and industrialists. Appetition (al-Quwwat-as Shahwaniya) is an income tax officer and anger (al-Quwwat al-Ghadabiyya) is a police officer. Both these officers are of deceptive nature. 'Intellect' is the minister of the king who advises him to take work from the officers in such a way that the administrative machinery may remain functioning properly.<sup>13</sup>

It is clear from these allegories that intellect is the most powerful agent of the self. It is only through this agent that man acquires knowledge which distinguishes him from the animals and enables him to recognize the noble purpose of his existence on the earth.

#### The Nature of the Self:

Al-Ghazali states that some freedom has been provided to the man undoubtedly, on this earth, as the vicegerent of God, but his freedom is not without limits. There are certain boundaries for it. As a physical organism, Man is subject to the natural laws. He has ability to control the

powerful impulses of the lower self but is not fully authorized to root them out. This shows that his will is partly free and partly determined. Getting the inspiration from his will, he does several kinds of action which mark the different modes of his freedom. The following three of them are significant and need description. These are:

1. Natural Actions (al-Fi'lal-Tabii)
2. Intentional Actions (al-Fi'lal-Iradi)
3. Voluntary Actions (al-Fi'lal-Ikhtiyari)<sup>14</sup>

#### Natural Actions:

These are purely mechanical actions, involving no consciousness at all, as the displacement of water when a man swims.

#### Intentional Actions:

Intentional actions involve some amount of consciousness that is awareness of situation as well as some amount of speculation. For instance --- the sudden arise of the hands, seeing a heavy object falling upon the head. In this case, the activity of raising hands is not a blind response but deliberate process. When the danger occurs, its perception comes to the mind and protective device is adopted at once.

### Voluntary Actions:

These actions involve choice between alternative possibilities and come under the full sweep of consciousness. For example ---- most of the work of our daily life as our planning of food, selection of dresses and our frequent meetings with the friends and relatives etc.

As far as natural and intentional actions are concerned human will is not free.<sup>15</sup> Man does, whatever is directed by the self.

In voluntary actions, man is free to choose, as it is upto his reason to accept something as good.

Will, according to al-Ghazali, is 'a choice between various alternatives'. It excites energy and the action is carried out. Thus the discrimination of voluntary action consists in the 'consciousness of value' and 'Freedom of Choice'. The possession of the power of will, as such, differentiates human being from the lower animals whose activities are controlled by mere desire and inclinations. Man is, therefore, man only by virtue of his power of will. In other words, will is very essence of Man. Man is man in so far as he wills, that is, al-Ghazali's doctrine of 'Volo ergo sum' - 'I will therefore I am'.

Proceeding from this doctrine, al-Ghazali talks about the inherent strength of the passions and about their habitual gratification in the past. Both these tendencies lay the foundation of the conduct. Analysing it, he differentiates the mankind into four categories as:

- (i) Ignorant
- (ii) Misguided
- (iii) Wicked
- (iv) Devilish<sup>16</sup>

**Ignorant:**

Ignorant are the easy victim of evil. They lack true knowledge and proper guidance. These people do not have their own character. The surroundings affect them bitterly. Company of the friends has deep influence upon their thinkings and actions. When it is good they do good, when bad they indulge in evil actions. For this condition their parents are responsible. The modification of their character is possible through a little efforts as their rational self is still in stronger position.

**Misguided:**

Misguided are those whose minds are full of knowledge and they have the awareness of good and bad

consequences of the performed deeds but they are inclined towards the pleasure which is derived from the gratification of the desires of lower self. They listen the call of the rational self for a while but neglect it, on the next moment. This neglect is the main cause of their misguidedness. To modify their conduct, they, themselves, have to strive.

(iii) Wicked:

Lower self of these persons has fully dominated their rational self. They have succumbed to the demands of the former one, to such an extent, that the fulfilment of the passionate and exuberant desires becomes for them the only means of survivency. They lose the capacity of discrimination between right and wrong. The charm of vicious objects always lurk in their hearts, retarding their will power. Any change in their conduct is difficult.

(iv) Devilish:

About these people, God says in the Holy Quran that a seal has been set upon their hearts. They not only live through vices but persuade others also for it. Their hobbies are to ridicule the noble persons, giving them several odd nicknames and to make the life, for them, as difficult as possible. Their rational self has become too feeble to guide and lead them. To bring any kind of change in their conduct is difficult unless God has His blessing upon them to change their hearts.



### Ghazalian Concept of Epistemology:

Knowledge, among the philosophical doctrines of al-Ghazali, is the aspect, emphasized most. The source of inspiration for this emphasis is one of the well known traditions of the prophet of Islam -- "seek knowledge though it be in China (!)"<sup>17</sup> Al-Ghazali considers knowledge as one of the fundamental virtues of the humanity. His monumental work 'Ihya ulum-id-din (Revival of the religious sciences) is the magnificent instance of his apprehension of knowledge, which he wrote to stem the tide of immorality consequent on the scepticism of his time.<sup>18</sup>

There are two categories of knowledge, according to al-Ghazali:

- (i) Natural knowledge
- (ii) Knowledge acquired through efforts<sup>19</sup>

Natural knowledge may also be called essential knowledge. In the worldly sense its source is unknown but in the spiritual sense it is an endowment of God to the humanity. Every sensible man, for example, knows right from the very early stage of his development, that two persons can not be at two places, at the same time<sup>20</sup> or he will get burnt if he touches the fire.

This natural form of knowledge increases when the experiences are added to it and experience comes with the growing age, so to be wiser of an adolescent in comparison to a child is natural. Contrary to this the development of knowledge also depends upon ones intelligence so it would not be miraculous if, sometimes, the child is wiser than his parents. There are different levels of intelligence and so are the scales of knowledge.

For a sharp mind to be intellectual and knowledgeable is not a difficult task. The things needed are training and proper guidance. Contemplation and perception are the helping agents as they produce a clear understanding of the object which is necessary for true knowledge. When the sight of an object falls before the eyes, it strikes the mind and the mind begins to form perceptions with the help of relevant knowledge, already gained. Thus, further knowledge results from this continuous process.

Generally, there are five obstacles in the way of acquisition of knowledge as:

- (i) Insufficient development of intelligence
- (ii) Inclination towards sensual desires
- (iii) Diversion

(iv) Lack of proper guidance

(v) Inadequate sources<sup>21</sup>

For a mentally retarded person, acquisition of knowledge is rather difficult. If retardation is severe, there is the possibility of decrease in his essential knowledge. Remaining four factors also produce retardation in the mind of the sensible person. Under the influence of these factors the lower self of the individual dominates his intellect, and intellect stops its functioning.

As far as knowledge acquired through efforts, is concerned, at Ghazali further divides it into two parts:

(i) Practical knowledge (Ilm-ul-Muaamala)

(ii) Revealed knowledge (Ilm-ul-Mukashafa)<sup>22</sup>

Practical knowledge derives from two kinds of science<sup>23</sup>  
 ----- traditional or religious sciences and natural or intellectual sciences. Within the former, comes the knowledge of the Quran, the traditions and the jurisprudence. The latter one depends on the worldly sciences as Mathematics, Philosophy, Geometry Medicine etc. In brief, practical knowledge covers all, that is necessary to live in this world, successfully, as the knowledge of the correct

performance of the distinctive duties of the prayer, fasting, the knowledge of virtues, and vices which make or mar the character along with the knowledge of the skills, necessary for this world.

The name of ilm-ul-Makashfa (revealed knowledge) is derived from the great Sufi word 'Kashf' meaning uncovering, revealing, unveiling. It is not concerned with the things of this world,<sup>24</sup> its objects are the realities of the world of spirits, as God, angles, and the soul etc.

The soul of man is enabled to come into direct contact with the other world and when it does it has attained the reality and this reality is the so-called 'Kashf'. Such is the teaching and the hope of Sufi that by means of ascetic practices and abstraction, he may attain this 'Kashf' (unveiling), so that he may know God, though it occur only for a moment and sometimes only once in one's life time. This knowing is described by Sufis in many ways --- it is the secret, the light, inward light, faith, light of faith.

This unveiled knowledge (Ilm-ul-Mukashafa) does not come by study and learning and what its contents are must not be recorded in books. Prophets generally spoke of it not very vividly and often only figuratively. Al-Ghazali says since the learned alone are heirs of the prophets, they also should refrain from discussing it, before the common crowd.<sup>25</sup>

Both these kinds of knowledge Ilm-ul-Muaamala (Practical Knowledge) and Ilm-ul-Mukashfa (unveiling knowledge) are most intimately connected. The practical knowledge is the first and essential means of attaining revealed knowledge. Practical knowledge is the property and the duty of all. Al-Ghazali calls it 'Farz-e-ain'.<sup>26</sup> The revealed knowledge (Ilm-u-Mukashafa) comes only to those whose souls are specially created for it and upon whom God confers His own guidance.

#### Theory of Values (Axiology):

The power which helps the man to keep himself up as the noble creature of this earth, in the view of al-Ghazali, is his moral character. It is formed through the knowledge of virtues (al-Fadai'l) and vices (al-Radhai'l). Al-Ghazali has given a wide description of these virtues and vices in his Ihya-ulum-id-din (Revival of the religious sciences). Human heart (Qalb) is a composition of wisdom (Hikma) self assertion (Ghadab) and appetite (Shawa). To have a strong moral character wisdom (Hikma) is required to be a dominant factor operating upon the foresaid propensities.<sup>27</sup> If it does not happen the vices like hypocrisy (Riya) Extravagance (Tabzir) Shamelessness (Waqaha) Envy (Hasad) etc. develop in the human behaviour and his self fails to get the pious motive of his existence in this world.

Moral character, according to al-Ghazali, is not a thing to be attained overnight. It is also, not the result of a passing emotion. Its foundation is to be laid down in the very beginning of the childhood. Al-Ghazali gives certain instructions about the moral education of the child,<sup>28</sup> which we will discuss in the forthcoming chapter. Education plays a vital role in the development of moral character and so does the teacher. The selection of a teacher must be done very carefully otherwise he will not be able to guide his pupils and the development of his character would suffer. The company of the child must also be noble otherwise the avoidance of the displeasing element would not be possible.<sup>29</sup> For the flourishing of noble and godly attributes a mature person must pass certain amount of his time in seclusion meditating upon his activities in the society.<sup>30</sup>

The development of moral character, also depends upon the man's will power.<sup>31</sup> If the individual is bold enough to stifle the urges of his lower self, and wise enough to maintain a balance between his physical and spiritual demands, he attains good character which is the beauty of his soul and a powerful source of getting closer to God, but for it, al-Ghazali does not favour the renouncement of the wordly life. The life of seclusion, according to him, is not without

advantages but for it a much matured mind, with the sound knowledge of both religious and wordly sciences, is required otherwise, there is greater possibility for the individual to go astray.<sup>32</sup>

The man is a social being and his welfare and safety is hidden in living with society as it provides him opportunities for developing the noble traits of good conduct like modesty, desire to reform one's self, speaking the truth, doing good, acquisition of the qualities of harmlessness, sympathy, kindness, thankfulness, dignity, patience, humility, piety, silence, cheerfulness etc.<sup>33</sup> As a member of the society, he is bound to obey social as well as religious values which form a 'moral world order'.

Both social and religious values, in the Ghazalian world, depend upon the noble virutes. The connection of the former is with the formation of habits (Adat) while the latter one is interlinked with the various forms of worship (Ibadat). Al-Ghazali, through Ihya-ulum-id-din gives a healthy norm of society, in the light of the holy Quran and the traditions.<sup>34</sup> The members of this society are expected to perform some obligatory functions like to greet every one with smiling countenance at the meeting, to honour the fair sex and guests (even if stranger), to respect the elders,

neighbours, comrades, and the weaker section (physically as well as economically) of the society.<sup>35</sup>

Religious values derive from religious obligations like purification of the body, ritual of prayer, fasting, charity tax (zakat), pilgrimage reading the Quran, Remembering God etc. Each one sustains countless of advantages, in the form of healing balm to the wounded soul of mankind and enjoys still the same validity of its effects as it was there in the period of the prophet of Islam.

The child, developing in such morally enriched society, is expected to create lesser problems of indiscipline in the class. Contradictory to his nature, if he exhibits large deviations from the norms of discipline in his behaviour, he must be punished in accordance with the moral principles that have been incorporated in religious culture over many generation for example:

The teacher should try to cure an evil of the child's conduct by means of a lesser evil, and this lesser evil by means of still lesser evil and so on, till at the end the smallest evil may be easily cured.<sup>36</sup> The child, for instance, may be drawn towards reading and learning through



the attraction of play. As he grows up, the reward of fine clothes, honour and position may be used to help him to learn bigger and more important things and finally he may be urged to undertake higher and more serious duties. By the time he has learnt to engage in the pursuit of higher ideals, he will have already acquired a taste for higher virtues. This will change his way of thinking and he will easily realize the vanity of costly clothes, high position, worldly, honour and so on. When he has developed this attitude of mind he may be taught to concentrate on virtues for the sake of his moral conduct and for the pleasure of God alone.<sup>37</sup>

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# **CHAPTER-IV**

## **PART (B)**

### **PHILOSOPHICAL THOUGHTS OF IBN-KHALDUN**

## CHAPTER-IV

### PART-B

#### PHILOSOPHICAL THOUGHTS OF IBN-KHALDUN

In the galaxy of the Muslim thinkers, Ibn-Khaldun is identified as a historian philosopher. He is an exception in the traditional world of the Islamic philosophy as he dared look at this discipline through the historical and scientific point of view, discussing its most of the problems in the perspective of the development of the human society. He took this branch of knowledge as 'a search which implies initial ignorance and postulates the possibility of knowledge.'<sup>1</sup> It was for him both a certain knowledge and certain way through which rational knowledge should be gained. His monumental work 'The Muqaddimah' - an introduction to history, throws light on the various aspects of Philosophy.

#### **Ibn Khaldun's theory of Reality (Metaphysics):**

The physical world, opines Ibn-Khaldun, is that entity which can be felt through the power of senses. In this world all the living and concrete objects have been placed in a particular order to work for a definite purpose. Not only this, they are inter linked with each other to contribute for the development of the next object of the similar species,

apparently or unapparently. These objects have the capacity of 'transformation' and 'are prepared to be transformed into the next higher or lower one'.<sup>2</sup> The process of transformation occurs according to the scientific rules and is a matter of interest for the physicist.

This world, according to Khaldun, consists of two units. He gives them the name of the 'the world of the body or sensual perception' and 'the world of creation or the world of the scientific perception'.<sup>3</sup>

The world of the body or sensual perception is the unit of living beings, shared with animals and is enriched with the content of physics, providing the knowledge of its rules and regulations. The description of a few of them, in the excellent wordings of Ibn Khaldun is as follows:

"In the world of sensual perception the visible elements are arranged gradually and continually in an ascending order, from earth to water, (from water) to air and (from air) to fire. Each one of the element is transformed into the next higher or lower one. The higher one is always finer than the one preceeding it. Eventually, the world of the sphere is

reached. They are finer than anything else. They are in layer which are interconnected in a shape which the senses are able to perceive only through the existence of motions. These motion provide some people with knowledge of the measurements and positions of the spheres, and also with knowledge of the existences beyond, the influence of which is noticeable in the spheres through the fact (that they have motion)"<sup>4</sup>

This unit of elements and the sphere determines and limits man's activity. Human society is intimately related to the natural environment within which it grows. The land, its fertility and the type of food it produces, the air, its temperature and the seasons - all exercise an influence on society. They determine the action of man and set limits to what he can do. Internally they determine man's physical qualities and externally they control his ability, nature and degree of his success in cultural endeavours.<sup>5</sup>

As far as 'the world of creation' is concerned it can be observed only through the scientific perception.<sup>6</sup> The

ability of scientific perception is found in all the human beings, the need is only to sharpen it, recognizing, the talents of the child. It may be possible through the speculation in this direction. This ability of scientific perception is judged higher than the ability of sensual perception. The main elements of the world of creation are; minerals, plants and animals. Here the process of 'becoming' starts in a slow manner from the minerals and goes on to the animals. Ibn-Khaldun explains it in the following way:

"The last stage of mineral is connected with the first stage of plants, such as herbs and seedless plants. The last stage of plant, such as palms and vines, is connected with the first stage of animals, such as snails and shellfish which have only the power of touch..... the animal world then widens, its species become numerous; and in gradual process of creation, it finally leads to man who is able to think and reflect".<sup>7</sup>

To explain this process in a few words it can be said that the highest form of each species of the world of creation' possesses the tendency of becoming the lowest-form of the next and nearer one. The mankind is not beyond the



compass of this rule, as the lowest form of the man is available in this world in the form of monkey which, according to Khaldun possesses 'both sagacity and perception but which has not reached the stage of actual perfection and thinking'.<sup>8</sup>

This unit of the physical world helps the man in his survival, fulfilling the most of his basic requirements as food, shelter, cloths etc.

The next to the physical world is the world of spirit and angels.<sup>9</sup> The relation of this world is with the soul (Ruh) of man. The sources for the knowledge of this world are: the religious book and the sayings of the prophet. The intellect of the man and his power of sensual perception are unable to make him acquainted with it as the scientific and logical argumentation cannot be applied for it.

#### The Reality of the Self:

Ibn-Khaldun uses the word Soul (Ruh) for the self and describes it as 'Something Spiritual, different from the bodily substances',<sup>10</sup> but concerned with the bodily organs and concrete objects of the physical world. The human soul is enriched with 'perception' and causes motion in the body.

Man in this world, performs all this work under the guidance of his soul which has its personal relation with

God, even living in this materialistic world. God, according to Ibn-Khaldun is the true master of 'pure perception' and 'absolute intellection'. The soul of man, throughout his life receives instruction from God and leads him on the path of truth, exhorting him against his every treacherous deed. In this materialistic world there are so many vices which weaken Soul's relation with God. If man has strong will power and does not indulge in the worldly vices, the relation of his soul with God is stronger and he is angelic in his nature, enjoying the blessing of God and solving the mysteries of the world through the mercy within short moments which a materialistic mind can hardly do even passing the whole of his life in study and research.

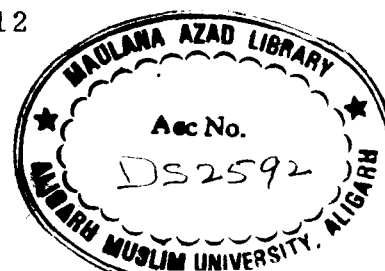
Being spiritual in its nature, the soul of man is also related with all the above mentioned worlds. The following lines from the 'Muqaddimah' reveals the nature of this relation:

"The soul is connected both upward and downward. Downward it is connected with the body. Through the body the soul acquires the sense perceptions by which it is prepared for actual intellection. There it acquires scientific and supernatural

perceptions, for knowledge of the things that come into being, exists timelessly in the intellection of (the angles)".<sup>11</sup>

The soul of Man is an invisible thing like air which can be felt through the working capacity of the different physical organs, which act at the command of it. The functions of the Soul to the body are numerous. The greaterst all of them is to keep the rational power in proper order so that it can motivate all the five senses to work. The working capacity of these senses sharpens the inward senses in their effects and they, under the guidance of the Soul, work in the following process:

"The commonsense transfers the perceptions to the imagination, Imagination leads up to the estimative power and the power of memory. The estimative power serves for perceiving abstract ideas that refer to individualities. The power of memory serves as a repository for all objects of perception. All these powers then lead up to the power of thinking. It is the power that causes reflection to be set in motion and leads towards intellection. The Soul is constantly moved by it as the result of its constitutional desire to (think)".<sup>12</sup>



### The Nature of the Self:

Human Soul, according to Ibn-Khaldun, is of three kinds:

- (i) The soul too weak to arrive at spiritual perception.
- (ii) The soul moving in the direction of spiritual intellection.
- (iii) The soul suited to exchange humanity for angelicality of the highest stage.<sup>13</sup>

The first kind of the soul is addicted to the physical world. It exists in the body of those persons who are materialistic in their attitudes and the physical world is all in all for them. Generally, they are common men, always busy in their day to day lives, fulfilling most of their physical demands at the cost of the spiritual ones. The ethical senses of these persons are not in stronger position, as they always contemplate for the material gains, never troubling their inner senses to work for raising their soul higher from the common level of humanity. The fulfilment of the religious obligations is only for the sake of formality. Their minds are full with the knowledge of the worldly sciences but Ibn-Khaldun judges them as persons reaching only to the level of Primary 'intelligibilia',<sup>14</sup> who are unable to understand the ultimate reality of any object.

The second kind of the Soul dwells in the body of such persons who have been exalted from the primary level of 'intelligibilia'. Their inner senses are sharp enough to understand the mysteries of the Spiritual world. Their meditation is not only for the physical world and its objects. This world is significant for them only to the surviving extent. The relation of their soul with God is strong enough to have true knowledge of any object in the form of intuition. Their worldly knowledge is for the sake of spiritual one. These persons are known as saints and sages in this world.

The third kind of the soul is purely spiritual one. Its abodes are the pious bodies of the prophets whose mission on this earth is to spread God's message among the humanity. They win the special favour of God, passing the simplest life in the physical world "God", says Ibn-Khaldun, "implanted and formed in them the natural ability to slough off humanity in that moment which is the state of revelation. God freed them from the lets and hinderances of the body, by which they were afflicted as human beings".<sup>15</sup>

In their rank, they are superior even to angels. To understand any mystery of the Physical world, formal education is not necessary for them.

### Theory of Knowledge (Epistemology):

Knowledge, according to Ibn-Khaldun is:

"Either a perception (tasawwur)\* of the essence of things or it is apperception (tasdiq) that is, the judgement that a thing is so"<sup>16</sup>

It is of different kinds and therefore, there are different ways of getting it. "As the sense of hearing apprehends different sounds without the help of sight and different colours are perceived by the eyes without any help from the tactical sense ----- similarly other observations. Every one has its kinds and its own method of being apprehended"<sup>17</sup>

Thus he divides knowledge of abstractions into categories:

1. of those apprehended by reason.
2. of those known through revelation.<sup>18</sup>

The sources of the knowledge, are two kinds of science, with which, people of the civilized world concern themselves and which they acquire and pass on through instructions. These Sciences are:

- (i) Traditional Sciences (Ulum-i-Naqliya)
- (ii) Natural Sciences (Ulum-i-Tabi'ya)<sup>19</sup>

The traditional sciences (Ulum-i-Naqliya) comprise all the religious sciences like commentaries and various readings of the Quran (Tafsir and Qirat), Traditions (Ahadis) Jurisprudence (Fiqh) with special emphasis on the law of inheritance (al-Faraiz), Mysticism (Tasawwuf) etc. For the study of these sciences, there is no place for the intellect, save that the intellect may be used in connection with them to relate problems of detail with basic principles.<sup>20</sup>

Within the Natural Sciences (Ulum-i-Tabi'iya) come those sciences, 'with which man may become acquainted through the very nature of his ability of think.<sup>21</sup> To study them, man can fully use his intelligence. He can innovate and experiment in them. The validity of their facts can be judged and examined even by a common individual's intellect. New theories can be propounded with the advancement of the time.

The main of the Natural Sciences (Ulum-i-Tabi'iya) are the following:<sup>22</sup>

- (i) Logic (Mantiq)
- (ii) Mathematics
- (iii) Physics
- (iv) Metaphysics

Ibn-Khaldun has given a wide description of all these sciences which exhibits his marvellous command over all these branches of knowledge. The brief introduction of these sciences, in the words of Ibn-Khaldun, is as follows:

**Logic (Mantiq):**

"Logic is a science protecting the mind from error in the process of evolving unknown facts, one wants to know from the available known facts."<sup>23</sup>

It concerns the norms enabling a person to distinguish between right and wrong.<sup>24</sup>

It studies analogical reasoning from the point of view of the desired information. It is expected to yield. It studies what the premises of desired information ought to be, as seen in the light and to which kind of certain or hypothetical knowledge the (desired information) belongs. Logic studies analogical reasoning (the syllogism), not with some particular object in mind, but exclusively with regard to the way in which it is produced. Therefore, the first study, it is said, is undertaken with regard to matter, that is the matter that produces some particular certain or hypothetical information. The second study, it is said, is undertaken with regard to the form and the manner in which



analogical reasoning (the syllogism) in general is produced,<sup>25</sup>

#### The Principle of Logic:

Man's ability to think may try to obtain the desired information by combining the universals with each other. With the result that the mind obtains a universal picture that conforms to details outside such picture in the mind assures a knowledge of the quiddity of the individual objects or, man's ability to think may judge one thing by another and draw conclusions from the one thing as to the other. Thus, the other thing is established in the mind. This is apperception. Infact, apperception ultimately reverts to perception, because the only use of having perception is to achieve knowledge of the realities of things, which is the required goal of apperceptive knowledge.

Man's ability to think may embark on this process in either the right or the wrong way, selection of the way to be followed by man's ability to think in its effort to attain the knowledge desired, requires discernment, so that man can distinguish between right and wrong. This process became the cannon of logic,<sup>26</sup>

### Mathematics:

Mathematics is the study of quantities (measurements). It comprises four different sciences which are called the "Ta'alim"<sup>27</sup>.

The first mathematical science is geometry (Handasa). It is the study of quantities (measurements) in general. The quantities may be either discontinuous, in as much as they constitute numbers, or continuous (as geometrical figures). They may be of one dimension - The line; of two dimensions - the plane; or of three dimensions - the mathematical solid. These quantities (measurements) and the qualities they possess, either by themselves or in Combination with each other.

The second mathematical science is arithmetic (arismatiki). It is the knowledge of the essential and accidental properties of the discontinuous quantity, number.

The third mathematical science is Music (Al-Mausiqui). It is the knowledge of the proportions of sounds and modes and their numerical measurements. Its fruit is the knowledge of musical melodies.

The fourth mathematical science is astronomy (Hiyat). It fixes the (various) shapes of the spheres, determines the

position and number of each planet and fixed star, and makes it possible to learn these things from the visible heavenly motions of each (sphere). Their motions, both retrograde and direct, their precession and recession.<sup>28</sup>

#### **Physics:**

Within this discipline, philosopher study the elemental substances perceivable by the senses, namely the minerals, the plants and the animals which are created from the elemental substances, the heavenly bodies, natural motions, and the soul from which the motion originate, and other things.<sup>29</sup>

Springs and earthquakes that come into being in the earth, as well as the clouds, vapours, thunder, lightning and storms that are in the atmosphere, may also be studied within physics<sup>30</sup>.

#### **Metaphysics (Ilm-Al-Ilahiyat):**

Metaphysics is the study of general matters affecting corporeal and spiritual things, such as the quiddities, oneness, plurality, necessity, possibility and so on. Then it studies the beginning of existing things and (finds) that they are spiritual things. It goes on (to study) the way existing things issue from spiritual things, and also studies their order then it studies the conditions of the

soul after its separation from the body and its return to its beginning. The metaphysics is a noble discipline which provides a knowledge of existence.<sup>31</sup>

During the study of all the sciences, sometimes, there occurs a crucial stage of scepticism, when mind remains unable to judge right or wrong and the learning activity affects bitterly. To over come this situation, Ibn-Khaldun says:

"If you are afflicted by such difficulties and hampered in your understanding (of the problems) by misgiving or disturbing doubts in your mind, cast them off! Discard the veils of words and the obstacles of doubt! Leave all the technical procedures and take refuge in the realm of the natural ability to think, given to you by nature! Let your speculation roam in it and let your mind freely delve in it, according to whatever you desire (to obtain) from it! Set foot in the places where the greatest thinkers before you did! Entrust yourself to God's aid, as in His mercy He aided them and taught them what they did not know! If you do that, God's helpful light will shine

upon you and show you your objective. Inspiration will indicate (to you) the middle term which God made a natural requirement of the (process of) thinking. At that particular moment, return with (the middle term) to the molds and forms (to be used) for the arguments, dip it into them, and give it its due of the technical norm (of logic)! Then, clothe it with the forms of words and bring it forth into the world of spoken utterances, firmly girt and soundly constructed!"<sup>32</sup>

#### Theory of Values (Axiology):

Ibn Khaldun's theory of Axiology which is propounded on the basis of the religious laws and provides a healthy norm of social life, includes the following principles.

To keep the social machinery in proper order, the first and the most important thing is to 'have pure intentions and to improve himself as a person.'<sup>33</sup> The sources for the development of the afore said feelings, are: the fear of God and the belief in the day of Judgement when every one would be punished and rewarded for his evil and good deeds. Enjoying the kindness of God, the creator of the whole of the

universe, it is an obligation for each individual to show mercy upon them who are inferior to him in any way. To defend them and to protect their families is his moral duty.<sup>34</sup>

A sensible member of the society should refrain himself from getting friendship with a calumniator, deceiver, seducer, hypocrite, ungrateful and immoral persons.<sup>35</sup> Dealing with others, he should be cautious and careful, avoiding all such activities which might indulge him in the immoral deeds of justifying stupidity, showing pride, breaking promises and wasting his time in finding the faults of others.<sup>36</sup>

To make himself morally good, the individual should accustom himself to be mild and prudent, should develop the habit of learning from men of experience and intelligence. He should impose restraint upon himself to make the extravagant persons, his adviser or well wisher because their suggestions may lead him towards the corrupted way of life.<sup>37</sup>

To pass a successful and virtuous life in this world and to win the reward of God in the next one, Ibn-Khaldun's suggestion is, to:

"Be moderate in every thing. There is nothing more clearly useful, safer and in every way better than (moderation).

Planned moderation calls for right guidance. right guidance leads to success. Success leads to happiness. The preservation of Islam and of model ways (of the prophet) is accomplished through moderation. Give preference to it in all your worldly affairs.

Planned moderation in worldly matters gives strength and protects against sins. You have nothing that is better than (Moderation) to guard your person and your rank and to try to improve your affairs. Therefore use it and be guided by it. Then your affairs will succeed, your power will increase, your private and public affairs will be in proper order".<sup>38</sup>

Any Evil or Sin, in the views of Khaldun, should not be dealt slightly. It should be treated very carefully at the very first stage of the development. To root it out, if punishment is necessary, it should be given without showing any mercy.

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\* 'Tasawwur' means - a primitive kind of perception,  
not accompanied by the exercise of judgement.



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# **CHAPTER-V**

## **PART (A)**

### **EDUCATIONAL THOUGHTS OF AL-GHAZALI**

## CHAPTER-V

### PART (A)

#### EDUCATIONAL THOUGHTS OF AL-GHAZALI

Al-Ghazali is one of those philosophers of the Middle Ages whose names are generally quoted, on the top, of the list, who did marvellous work in the pedagogical literature at the time when this science was a part of ethical and political ones. His 'Ihya-ulum-id-din', provides a lot of significant information about the several problems of education. His knowledge in this branch of science is the result of his own experiences which he earned, working as a lecturer and 'Director of Instruction' in the Nizamiyyah School of Baghdad.<sup>1</sup> His educational review is as follows:

#### Aims of Education:

Al-Ghazali determines the aims and objectives of education in the perspective of the Islamic Society. He lays greater emphasis on its feasibility, in the sense as he desires for all good thoughts, to be translated into action. Education, according to him, should be in tune with infinite, seeking the 'nearness of God and not power or rich'.<sup>2</sup>

The main aim of education, says al Ghazali, is to provide the people such kind of knowledge through which they may be able to save others from evils and destructive habits and to lead them towards healthy and constructive values.<sup>3</sup>

It should be for both the spiritual and physical development of the individual. Often al-Ghazali's theory of education, is accused for focussing on, the spiritual development of child, laying emphasis on the knowledge of religious sciences, but it is wrong interpretation of his ideas. The reality is that he never favoured such a system of education as would aim at only one sided development of child's personality. The true Education, according to him is only that, which helps in producing responsible members of society, having good moral characters.

Through education, efforts should be made to cultivate good habits in the behaviour of child, along with teaching him the necessary skills of life, so that he may be able to use it for his own well being and for mankind in general.

#### Method of teaching:

According to Ghazali, the method of instruction may be effective only, if the teacher has:

- (i) Full command on the subject.
- (ii) Prepares the lesson in advance.
- (iii) Motivates the students in class to response.
- (iv) Teaches the lesson through the process of questioning and answering.

- (v) Instructs the students upto their power of understanding.
- (vi) Takes the subjects one by one.
- (vii) Proceeds from easy to difficult.
- (viii) Have the knowledge of child's abilities and faults.
- (ix) Encourages the slow learners, along with the brilliant students of the class.
- (x) Takes the help of examples, stories and anecdotes to explain the obscure things.<sup>4</sup>

Al-Ghazali's monumental work 'Ihya-ulum-id-din' and 'Kimiya-e-Sa'adat' give the proof of the success of the last principle. In these books, he has given such accurate examples, to make the things easy to comprehend, that one is bound to praise him again and again. For instance, to explain the fact that knowledge is of no use, unless it is applied in the practical life, he gives the following examples.

- (i) A man is passing through a forest, armed with swords and other weapons. He knows their use and is a good fighter. Suddenly, a lion attacks upon him. What is your opinion? Will he be able to escape from the danger without using the weapons? You know well, that

he will not .<sup>5</sup>

- (ii) A person is suffering from the fever and bile. He knows the particular medicine for its remedy but does not take it. Will the only knowledge of the medicine cure him? You know, never .<sup>6</sup>

#### Curriculum:

In the period of al-Ghazali, curriculum was based on the traditional sciences like-Tafsir, Hadith, fiqh, al-Kalam, grammar and Historiography, etc. To give it a more advanced form al-Ghazali modified it in the following ways:

- (i) Classification of subjects as religious and non-religious:

It cast aside the confusion from the minds of the scholars and saved that time which was lavishly spent on the study of some non-religious sciences considering them religious ones.<sup>7</sup>

- (ii) Inclusion of Fiqh (Jurisprudence) in the category of worldly sciences:

It was so, because the object of Fiqh (Jurisprudence) is 'to give knowledge of administration'.<sup>8</sup> There is no doubt that fiqh deals with religious matters like Zakat, Halal (Legal) Haram (illegal) and Salat (Prayer) etc. but all these

actions are to be done living in this world, (the seed ground for the hereafter), to administer the lives of the people. Al-Ghazali was confident enough, doing so, inspite of the severe criticism of his contemporaries.

**(iii) Polemics, not a part of Ilm-Kalam:\***

In the period of al-Ghazali, debates and discussions on the matter of religion were in vogue and used to organize even by the ruler of the time. They were also treated as an inseparable part of Ilm-Kalam but, in the view of al-Ghazali, these debates were becoming the cause of several vices like Pride, Back-biting, Declaration of self-purity, Hypocrisy, falsehood, show, flattering and deception etc.<sup>9</sup> So, he was not agree to consider it a part of this science,<sup>10</sup> to be included in curriculum.

**(iv) Classification of subjects as obligatory (Farz-e-Ayin) and optional (Farz-e-Kefayah):**

Al-Ghazali declares the knowledge of the basic principles of religion as 'Farz-e-Ayin' i.e. necessary to learn for every individual.<sup>11</sup> It is that knowledge which has come from the holy prophet and there is no need of intellect in it.

'Farz-e-kefayah' is the knowledge deriving from worldly sciences. its acquisition is necessary for the development of nations, such as the knowledge of mathematics and medicines etc. According to Al-Ghazali, the knowledge of these sciences is necessary for all but due to some circumstances if it is not possible and only a few members of community, within a limited area, become the master of these sciences and remaining have the basic knowledge for the fulfilment of daily use, it would be sufficient for the progress of community.<sup>12</sup>

(v) Further Classification of Worldly Sciences (Farz-e-Kifayah):

Al-Ghazali has placed these sciences into three categories:

- (i) Approved (Mahmud)
- (ii) Disapproved (Madhum)
- (iii) Unobjectionable (Mubah)<sup>13</sup>

**Approved Subjects:**

Approved subjects are those which are helpful for getting success in this world and are not against the religion such as mathematics and medicine etc.



(ii) Dis-approved subjects:

Disapproved subjects are those, the knowledge of which, is against the religion as it corrupts the society such as sorcery, talismanic sciences, juggling gambling etc.

(iii) Unobjectionable Subjects:

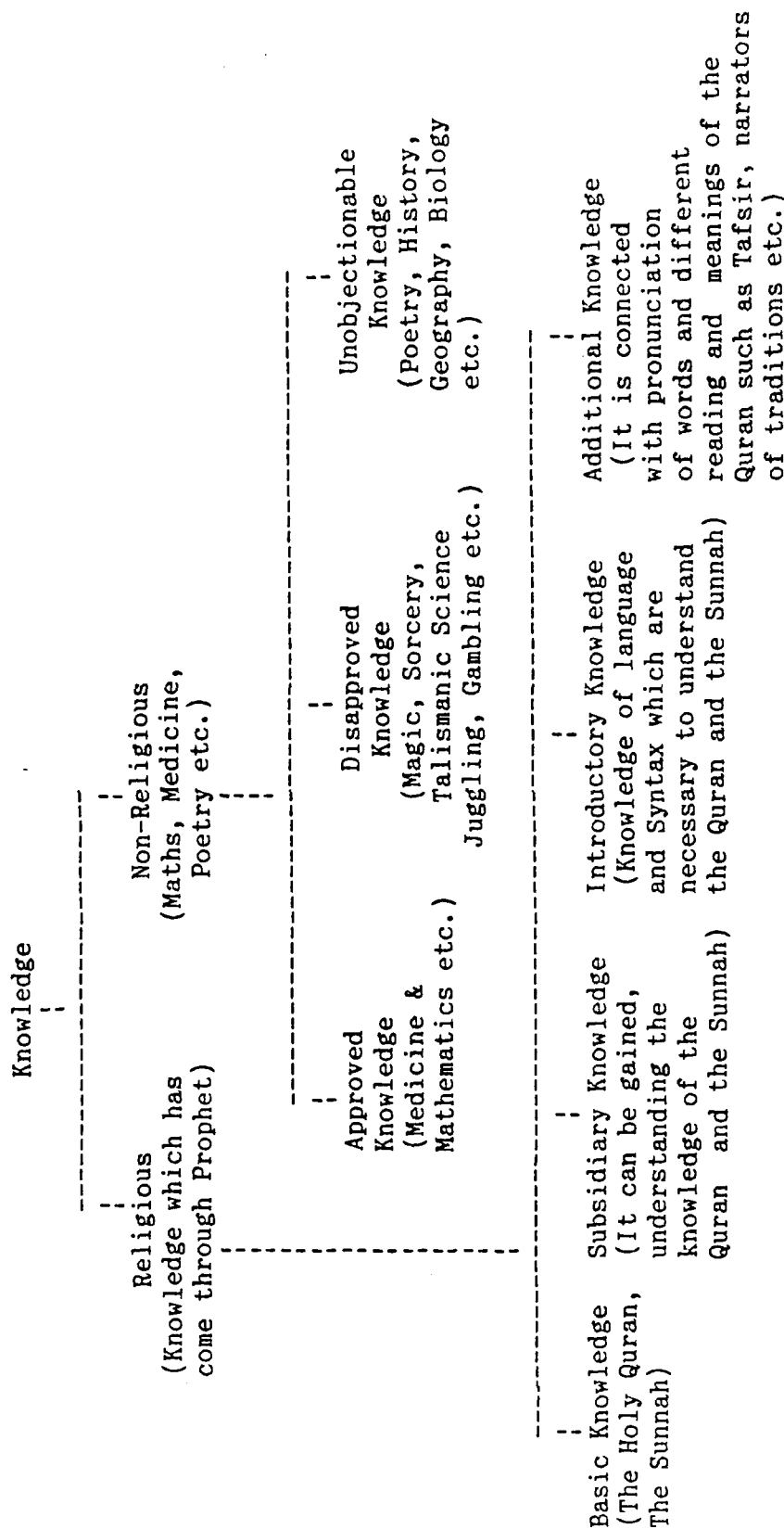
History, Geography, poetry etc., are unobjectionable subjects, but the poetry becomes objectionable when it is based on false stories and love affairs which corrupts the minds of people.<sup>14</sup>

6. Inclusion of the vocational subjects:

Al-Ghazali is probably, the first educationist of the Middle Ages who recommends the inclusion of some vocational subjects in the curriculum. He says that the knowledge of agriculture, administration, weaving, industry, horticulture etc. should be provided to the students<sup>15</sup> so that they may be able to earn their livings when they leave Madrasas.

Thus, al-Ghazali constructed the curriculum in which Tafsir, Hadith, Fiqh and al-Kalam were included as compulsory subject along with the knowledge of mathematics, medicine, geography, biology, history and poetry. The sciences of agriculture, horticulture, industry and administration were for the sake of optional subjects.

# DIVISION OF KNOWLEDGE ACCORDING TO AL-GHAZALI



Reference: Ihya-ulum-d-din, Vol.I, Chapter I, p.31.

**Physical Education:**

Al-Ghazali considers physical education of the child, as necessary as moral education. He seems to believe in the saying 'healthy mind in healthy body'. He asserts that child should be allowed to play for a few hours when he returns from Madrasa, but such types of games, should be restricted which totally exhaust him.<sup>16</sup> The habit of exercise should be developed from the very childhood. He should be persuaded to go on foot as it is better for his health. such kind of food should be given him which keeps him active without growing fatty. The habit should be developed in him to get up early in the morning and not to sleep during the day hours to save him from laziness.<sup>17</sup>

**Discipline and Teacher-Student Relationship:**

Al-Ghazali believes that corporeal punishment generates the feelings of revolt in students, making them disobedient and rude. He advises teachers to behave them affectionately, in the fatherly manner. The teacher's personality should be commanding one but not so awful as prohibits students to express their opinions.<sup>18</sup>

When teacher behaves with students like his sons, it becomes their duty to have deep faith in him. The students' hearts should overflow with the feelings of respect and

devotion for their teachers. If they find something controversial, they should not argue with them rudely but should discuss the things in a cultured way. It will maintain a peaceful atmosphere in the institution to carry on the studies successfully.

#### Duties of the Teacher:

Teacher, according to Ghazali, is the most respectable person on the earth. He is like an angle, like the sun which not only shines itself but also illuminates others. To be a successful teacher, Al-Ghazali gives the following advices.<sup>19</sup>

1. The teacher should guard his students against sinful and immoral deeds. For the moral development of the child, he is more responsible than his parents because he is that person whom the children follow in their childhood with the great feelings of devotion.
2. He should follow the way of the prophet, considering him, his ideal. The teaching work should not be only for remuneration but for the sake of God's pleasure also.
3. He should impart the whole fund of knowledge to the students, without concealing any valuable fact. When the child has learnt one thing, next should be introduced in continuation. In the teaching and

learning process, the objects of the concerned science, should be clear for both the teacher and the student.

4. He should avoid the severe kind of punishment to make the child learn because rebuke and harshness make his arrogant and develop in his behaviour the urge of disobedience.
5. The teacher should not deal the subject in a way that child loses interest in it. He should rather encourage him to study even difficult subjects enthusiastically. Ghazali says that generally teachers are victim of the evil of reducing the child's interest in the knowledge of those sciences which they are not concerning about. This thing is harmful for the child's academic career, so must be avoided.
6. He should judge the mental capacity of the child through various techniques and then should impart the knowledge, according to his level of intelligence. The instructions beyond the grasp of student, are useless.
7. The weaker students of the class should not be discouraged. The teacher should adopt such technique of instruction which may be useful for the weak and the good students. If he finds some one slow in

learning, he should not rebuke and punish him before others. The efforts should be made to understand his psychology.

8. The last suggestion of al-Ghazali is for the teacher of moral sciences, in particular, whatever they instruct the students, they should follow that in their own practical lives also. There should not be any kind of difference in their thoughts and actions. If the students find the teacher contrary to his preachings they lose faith in him, considering him incapable of guidance. To reveal the closeness of their relations, al-Ghazali gives the following example:

'The teacher is cane and student its shadow. How can the shadow be straight when the cane itself is crooked',<sup>20</sup>

#### **Duties of a good-student:**

- (i) The student should keep himself away from the immoral acts as they affect his character. To keep his mind and soul pure he should be habitual of studying good literature. His each and every action should be for the search of true knowledge. For him the acquisition of knowledge is like the worship of God and for worship purity of mind and soul is necessary, so he

should keep his heart free from the bitter feelings like hatred, jealousy, enmity, pride and the vanity of show.<sup>21</sup>

- (ii) He should not indulge himself too much, in worldly activities because it will reduce his interest in learning. Learning may be effective only when the student fully concentrates on it.<sup>22</sup>
- (iii) He should obey the teacher in the same way as does a patient to his physician. Whatever the teacher orders, should be obeyed respectfully. The student should not interrupt him when he is explaining something. The questions should be asked, only, when the teacher allows him to do so.
- (iv) He should not lose interest in study finding the different views of thinkers for the same thing. In this situation, concentration on the ideas of the teacher is better.<sup>23</sup>
- (v) The students should work hard to gain the knowledge of as much valuable sciences as possible. His efforts to learn should not be limited to a particular period of life. He should learn whenever he finds an opportunity. All the branches of science should be studied enthusiastically. The thing which should be kept in mind, during the whole course of study, is that knowledge should be to strengthen his belief in God and not to make him an atheist.

- (vi) Various subjects should not be started at a time. He should take that subject first which is important for him at the time. The knowledge of the worldly sciences should also be for the sake of God's pleasure.
- (vii) The student should choose the subjects for study, reasonably. The selection of the subject must be on the basis of the authenticity of its principles, on its scope and feasibility. For example, if a student is to choose one from mathematics and astrology he should prefer to former one as it is more authentic and valuable.<sup>24</sup>
- (ix) The student should never forget the primary aim of education which is nothing except the pleasure of God. Any branch of science he takes for specialization, his purpose should be to serve humanity.
- (x) If the student belongs to a rich family. He should not feel proud of it, Otherwise he will lose the affection of his teacher as well as his fellow beings. Consciousness of exalted position and its frequent show is not good for academic career. The best way of acquiring knowledge is modesty and humility.<sup>25</sup>



**Hostel Life:**

Al-Ghazali seems to support hostel life for the student when he says that 'one of the duties of a student is to minimize his worldly affairs and keep himself away from his relatives as acquisition of knowledge is not possible in such environment'.<sup>26</sup> He has thus stressed a very simple life for the students. They should not waste their time in the long company of their friends and should refrain from the worldly pomp and show. They should cultivate the habit of taking simple food, and wearing simple clothes. Their only concentration should be on their studies.

**Moral Education of the Child:**

Al-Ghazali emphasises most, the Moral Education of the child, as the formation of his character depends upon it. The child is like a mirror reflecting the glimpses which he beholds. The education, provided in the early child-hood plays an important role in the development of one's personality. The child's conduct may be good and effective, only, when the lesson of goodness is taught him, from the very beginning of his life. Al-Ghazali considers the parents responsible for the development of good and bad habits in Child's behaviour.

Following are the principles suggested by Ghazali, for the upbringing and moral development of young children:

Food is the primary need of child so first of all, attention should be paid towards it. only a virtuous lady should be allowed to suckle him. Any prohibited thing should not be included in her diet as there is no blessing (barakat) in the milk which originates from the forbidden food. Milk is the only diet of the child that helps him in his physical development.

God says 'save yourself and your families from fire'.<sup>27</sup> The best way for it, is not to allow the child to get involve in bad company, not to make him habitual of luxuries, as these things lead him towards the corrupted way of life and make him subject of hell's fire.

The child deserves much care when sense of discrimination develops in him.<sup>28</sup> At this stage, his mind has become so mature that he accepts or rejects anything with the feelings of being glorious and ashamed. This tendency should be more developed and his sense of discrimination should be used as a helping factor for his education.

Good manners for eating and drinking should also be told him. He should be instructed to wash hand first of all then to begin it in the name of Allah, to take food with his

right hand, to serve others before himself, to take it in small pieces without swallowing, to avoid haste and greed, to share with others, to take in his plate as much as needed and not to make over-eating as it is very harmful for the health. Simple food should also be served before him, from time to time so that he may not be habitual of delicious food only.<sup>29</sup>

The child should be made to use white and light colour dresses as gaudy, bright and dark colours in clothes are appropriate for girls and ladies only and affect the dignity of man, if used.

He should not be allowed to get friendship with those children who are proud of the profession of their parents, use silken clothes and rich ornaments, spend money lavishly and are accustomed of bad habits and luxurious life. If the child is not looked after carefully, habits like dishonesty, envy, jealousy hatred and other criminal tendencies will develop in him and he may be glorious neither in this world nor in hereafter.

Child's education should be started with the teaching of the Quran and the Hadis. In the free time the biographies of the prophet and his companions should be given him to read so that noble traits may develop in his behaviour. He should

be prohibited to read the literature based on false stories and love affairs, to save his mind from vulgarly.<sup>30</sup>

The efforts should be made to develop healthy norms of life in his behaviour to keep him physically fit. He should not be allowed as said earlier to sleep during the day as it is sheer waste of time and creates laziness.<sup>31</sup> In leisure, he should motive to do some other kind of constructive work. At night when he goes to sleep, his bed should not be much comfortable as it is an impediment in better development of body. Restriction should also be upon such types of game which consume most of his energy. The habit of walking on foot should be developed from the very childhood.<sup>32</sup>

For the noble deeds, child should be praised and rewarded with a thing of his choice. It will encourage him to do good in future also. An easy method to motive the child to do something noble, is to cite before him the examples of other good children.

When the child does something wrong, at first, it should be neglected, when he does it again, he should be warned in privacy but if he does not modify his behaviour and repeats it again and again, he should be punished. Parents should avoid scolding and beating him in the presence of

others because if he gets accustomed to these things, he will become insensitive to them.

The father should not be so free with the child that it wipes out his fear from his heart. He should keep his sovereignty upon him. Mother should also warn the child, when needed, to keep himself away from immoral deeds.

The child should be checked, not to do anything secretly as he does only those things in privacy which immorality and wrong consequences he is conscious about, to some extent.

He should be advised not to accept anything from others particularly from strangers. Good habits like generosity, pity, kindness and self respect should be developed in his behaviour. From the early of his childhood, he should be asked to give to needy, to help the poor, to respect the elders, teachers, parents, to wish all seniors and to love the younger ones.

Love for gold, silver and precious stones should not be invoked in his heart as their lust lead the person towards the corrupted way of life.<sup>33</sup> He wants to get them by earning money through all fair and foul means and thus, demoralises his conduct.

He should be told not to spit or yawn or clean his nostrils in the presence of others as these are bad habits.<sup>34</sup> He should not turn his back or cross his legs before the elders. Whatever the elders ask, should be answered in low voice and whatever they say should be listened patiently. Too much talking and laughing should be avoided in their presence. If the teacher punishes him he should not cry and bear it patiently as it is for the modification of his behaviour.

The child should be allowed to play for a little time after Madrasa to make him fresh for the home work allotted by the teacher. To keep his health good and to protect him from growing fatty the habit of physical exercises should be developed in him.

When he becomes a little mature the basic principles of religion and the importance of prayers and fast should be told him. In the month of Ramazan he should be persuaded to fast and when he grows an adolescent he should be told each and every minute problem of religion<sup>35</sup> and such kind of beliefs should be strengthened in his heart that this world is mortal and God has sent him here to examine. Death is an inevitable reality of the life.

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\*:- Ilam-Kalam is that science which is applied in the principles of logic and philosophy for the explanation of the tenets of Islam. Al-Ghazali is the first person who introduced it as a science in the curriculum of the Muslim Education.

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# **CHAPTER-V**

## **PART (B)**

### **EDUCATIONAL THOUGHTS OF IBN-KHALDUN**

## CHAPTER-V

### PART-B

#### EDUCATIONAL THOUGHTS OF IBN-KHALDUN

Ibn-Khaldun was a Spanish Scholar, a scholar of that country where education was garbed in Scientific Colour and was not only for the sake of Education, but for the sake of Practical life.

Ibn-Khaldun under the spell of the educational system of his country, speculated on the problem of education from a new angle and propounded that, which can not be said inferior to any western system of education of the Modern World. After a thorough study of his educational ideas, one reaches on the conclusion that whatever the modern educationist are saying today, our learned philosopher has said centuries before. About him Prof. Qureshi writes:

"He was an exceptional in the history of the Muslim thinkers.... He discussed the educative process in the perspective of the development of human society, through the ages. Unlike his predecessors and contemporaries he does not include the aspects of theological significance in

exhaustive review of education in his 'Muqaddimah' but expounds the exigency of instruction and training with reference to the total frame work of human society; and incidentally, with the acuteness of a modern educator, propounds the importance and necessity of basing the methods of teaching and instruction on psychological principles".<sup>1</sup>

In his educational review, Ibn-Khaldun gives first prominence to 'Man's ability of thinking'. His discussion on Education begins with this declaration:

"Man's ability to think distinguishes him from animals and enables him to obtain their livelihood, to co-operate to this end with his fellow men, and to study the Master whom he worships.... God caused all animals to obey man and to be in the grasp of his power. Through his ability to think God gave man superiority over many of his creatures".<sup>2</sup>

Man's faculty of thinking comprises the following three aspects:<sup>3</sup>

#### 1. Discerning Intellect:

This kind of intellect gives man the knowledge of the natural order of things, existed in the human world and the ability for arranging them, according to his convenience. Discerning intellect is enriched with perception (tasawwur) that enables man to achieve useful things and to avoid harmful ones.<sup>4</sup>

#### 2. Experimental Intellect:

Experimental intellect guides man to behave properly with other fellow beings and to lead them in the society. This intellect comes through experiences of the social life.<sup>5</sup>

#### Speculative Intellect:

Sometimes, the man gets the knowledge of an object without any theoretical or practical device or using his external senses. This knowledge is in some cases hypothetical and in others real but is useful for man in every condition. Ibn-Khaldun considers it the product of speculative intellect.

This kind of intellect comprises both perception (tasawwur) and apperception (tasdiq). They generate in mind,

according to a particular system and start functioning, finding suitable conditions to produce more knowledge of the same nature. When this knowledge is used in further relevant situation, intelligence becomes perfect and the man is counted among the intellectuals.<sup>6</sup>

#### Aims of Education:

Education according to Ibn-Khaldun is a search for knowledge and an application of scientific facts to comprehend the mysteries of the physical world. It is also a technique to understand the nature of the human self and its relation with God, the creator of the universe.

The main aims of education according to him, are:<sup>7</sup>

1. To make human intelligence capable of passing a successful life, in this world, according to the laws of the holy Quran.
2. To enable the child to plan for actions which may promote the interest of the society.
3. To develop good habits for which religion is essential because it is the civilizer of morals and purifier of the soul as well as the promoter of a spirit of co-operation in society.
4. To ensure means of livelihood.

5. To provide the basic grounding, needed for the intensive understanding of the nature of the ultimate and Divine.
6. To develop in his behaviour the true scientific and scholarly habit which is different from understanding and knowing by memory and belongs to the scholar or the person well versed in scientific discipline.<sup>8</sup>

#### Method of Instruction:

The aspect of Education which engaged greater attention of Ibn-Khaldun is the Method of Instruction. He believes that setting of high aims and objectives and prescription of advance Courses of study do not help in raising the standard of education high unless the methods of instruction practised by teachers are effective. Ibn-Khaldun found several defects in the Method of Instruction practised in his time. The main of them were - 'the large variety in technical terminology of instruction, the great number of works available, and the numerous methods'.<sup>9</sup>

During his time, students were obliged to study a number of minor treatises with several commentaries, super commentaries for a single subject, beside it they were also required to study different methods of teaching, practised in several countries. Ibn-Khaldun quotes the example of Maliki School of Jurisprudence where to study Maliki canon law

called 'Mudawwanah', students have to study the commentaries by Ibn-Yusuf al-Lakhmi, Ibn-Bashir and a few more books like 'Tambihat', 'Muqaddamat' and 'Bayanwat Tahsil'. Along with, it, the knowledge of the various methods of instructions, followed in the schools of Qayrawan, Cordova, Baghdad and Egypt was necessary to have.<sup>10</sup>

Some similar case was with Arabic Philology where main source of knowledge was the book by 'Sibawayh', then several commentaries and super commentaries on it and the knowledge of the methods of teaching in Basra, Kufa, Baghdad and Spain, along with the awareness of the methods suggested by a few philologists like Ibn-al-Hajib and Ibn-Malik. Having the knowledge of such a vast literature, student was considered able to to be issued the 'Ijaza' (certificate of success).<sup>11</sup>

In the view of Ibn-Khaldun, this method was fraught with dangerous consequences as the student could not have the knowledge of such a vast literature even if he devoted his whole life for it. The student was always confused but forced to study. The knowledge had been more effective in Ibn-Khaldun's view, if:

"Teachers and students were to restrict themselves to the school problems, (the task) would be much easier and

(scholarly), instruction would be simple and easily accessible. However, this is an evil that cannot be cured, because it has become firmly engrained through custom. In a way, it has become something natural, which cannot be moved or transformed...."<sup>12</sup>

The second major defect was the use of 'a great number of abbreviated hand books, available on scholarly subjects'.<sup>13</sup> In these treatises the whole subject was summarized in the brief complicated programmes, such obscure terminology was used that students wasted several hours, understanding the meanings of those terms. The purpose was to provide an expert knowledge of the subject to the student within the short time but the result was averse. To satisfy his teacher, the student crammed the matter without knowing its meanings.<sup>14</sup>

The teacher instructed in summary fashion without any repetition of the matter. Ibn-Khaldun believes that learner (Talib-Ilm) forgets the matter soon if he is not instructed in detail. Repetition makes the learning effective.<sup>15</sup> During instruction, if student pays attention and gets success in memorizing the basic principles with introductory and concluding remarks, learning proves life long.



In the abbreviated treatises, result was exposed at such an early stage when student was unable to apprehend even the rudiments of it.<sup>16</sup>

#### The Scientific Method of Instruction:

To overcome the above mentioned defects, Ibn-Khaldun propounded his own techniques for instruction. It was based on 'three fold-repetition'. First of all, the teacher was required to introduce the students with the main problem of discipline, briefly, students' apprehension of it, provided the teacher, the knowledge of their mental abilities and their readiness to learn. The teaching was to be proceeded step by step and instructions were to be given slowly, so that students might learn conveniently. At this stage of instruction, the knowledge of students was expected to be meagre but a good feed back for the further learning. Explaining the basic principles of the problem, the teacher repeated the matter and then explained the problem elaborately, along with the distinguished ideas of the leading thinkers, and with different methods of solutions etc. Now every concept of the problem became clear to the students, as teacher left nothing unexplained, obscure and confusing. After it he repeated the matter once again from the beginning to the end and when he finished it, students had acquired a true knowledge of the subject.<sup>17</sup>

Ibn-Khaldun has suggested this method for the teaching of science. He considers this method of instruction a 'craft', the mastery of it comes through the sound knowledge of the discipline, with the clear concept of its basic principles and the further development of subject on this basis. The thorough knowledge of any subject may be acquired only through the development of internal 'habits' and not through cramming. The knowledge gained through cramming is meagre one. A novice can also have such a knowledge. The true knowledge is that, which an 'accomplished scholar' gains through his scholarly habits. The development of all the habits, according to Ibn-Khaldun, is physical in the nature as it is related with body or mind. For the better development of any habit, instructions are necessary.<sup>18</sup>

To make the method of instruction emphatic, the master of this art use various kinds of terminologies which often mark the value of their command on this art. In the view of Ibn-Khaldun, the method of instruction may be more successful if a scholar pays attention on his ability of expression rather than 'using obscure terms' as:

"The easiest method of acquiring the scientific habit is through acquiring the ability to express onself clearly in

discussing and disputing scientific problems. This is what clarifies their import and makes them understandable. Some students spend most of their lives attending scholarly sessions. Still, one finds them silent. They do not talk and do not discuss matters. More than is necessary, they are concerned with memorizing. Thus, they do not obtain much of a habit in the practice of science and scientific instruction. Some of them think that they have obtained (the habit). But when they enter into a discussion or disputation, or do some teaching, their scientific habit is found to be defective. Their memorized knowledge may be more extensive than that of other scholars, because they are so much concerned with memorizing. They think that scientific habit is identical with memorized knowledge. But that is not so".<sup>19</sup>

Ibn-Khaldun's stress on the development of 'the ability of expression' leads him to advocate, for the mature students, a method known as "Muwafiza" (Questioning and

Answering). In this method students were obliged to make deep and thorough study of the problem assigned them by the teacher, at their home; without the help of any second source i.e., commentaries and abbreviated treatises available for that subject. Their genuineness for study and the depth of their knowledge were judged in the group discussion held on the next day in the class. All were required to participate, otherwise to feel disgrace. Thus, it was a continuous evaluation of a student's achievement.

In the Philosophical Sciences, Ibn-Khaldun gives first importance to the instruction of Mathematics. This is the reason, that he says:

"The best method of instruction is to begin with calculations, because it is concerned with lucid knowledge and systematic proofs. As a rule it produces an enlightened intellect that is trained along correct lines. It has been said that whoever applies himself to the study of calculation early in his life with as a rule be truthful, because calculation has sound basis and requires self discipline soundness and self discipline will, thus

become character qualities of such a person. He will get accustomed to truthfulness and adhere to it methodically".<sup>20</sup>

For the teaching of all subjects in general, Ibn-Khaldun gives the following suggestions:

1. The teaching should proceed from simple to complex to save the students from difficulties and confusions, as he says in the following lines:

"We have observed that many teachers are ignorant of the effective method of instruction. They begin their instruction by confronting the student with obscure scientific problems. They require him to concentrate on solving them. They think that, that is experienced and correct teaching and they make it the task of the student to comprehend and know such things. In actual fact, they (merely) confuse him...".<sup>21</sup>

2. The lesson should be advanced through questioning and answering but the questions should never be put up

beyond the intellectual capacity of the students.<sup>21</sup> The questions should be short, simple and easy for comprehension.<sup>22</sup>

3. The question should be asked only from that subject with which the students are concerned at present: To save them from diversion and confusion, two or more subjects should not bring in discussion at a time.<sup>23</sup>
4. The final results of the problem should never be exposed at such an early stage when students are unable to comprehend even the basic principles as 'the preparedness for and receptivity to scientific knowledge and understanding grow gradually.'<sup>24</sup> At the beginning, the child learns slowly only with the help of 'picture (muthul) derived from sensual perception', gradually, the speed of his learning increases and his mind acquires scholarly habits, through instructions.

Ibn-Khaldun seems us like a modern psychologist when he says that a teacher should not prolong the period of instruction by breaks or intervals as these interruptions weaken the bond between different problems of the subject, being studied and forgetfulness occurs in the behaviour of students which annihilates the development of good scholarly habits.<sup>25</sup> To avoid this danger, study should carry out

continuously with repetition of the matter, as repetition is the important source of strengthening learning and developing good scholarly habits.

#### Division of Knowledge:

Ibn-Khaldun divides the knowledge into two classes:

- (i) Ulum-i-Naqliya (Traditional Science)
- (ii) Ulum-i-tabi'iyah (Natural Sciences).<sup>26</sup>

#### 1. Ulum Naqliya:

Within this category come the religious sciences, which illustrate religious beliefs and formulate religious obligations. These sciences are based on the "legitimate determiner". (Wazi-ush-Shari) and consist of all the knowledge related to the religion Islam. These are:

- (i) Commentaries and various readings of the Quran (Tafsir and Qira'at).
- (ii) Traditions (Hadis)
- (iii) Jurisprudence (Fiqh) with special emphasis on the law of inheritance (al-Faraiz)
- (iv) The principles of law (usul-i-fiqh)
- (v) Scholastic theology (al-Kalam)

- (vi) Mysticism (Tasawwuf)
- (vii) The interpretation of dreams or visions (Tabir-ar-ruya).

Next to these are linguistic studies which are auxiliary to the traditional ones:

- (i) Grammar (An-Nahv)
- (ii) Philology (Al-lugha)
- (iii) Rhetorics (Al-bayan)
- (iv) Literature (Al-adab)

## 2. Ulum-i-Tabiya:

The knowledge of these sciences is the result of man's observation through senses and deduction or his exercise of his thought on physical and Metaphysical subjects.<sup>27</sup> This category comprises following science:

- (i) Logic (Mantiq)
- (ii) Arithmetic (Arismatiki)
- (iii) Geometry (Handasa)
- (iv) Astronomy (Haiyat)
- (v) Music (Al Musiqui)
- (vi) Medicine (Tibb)



## Knowledge

Reference: Ibn-Khaldun - 'The Muqaddimah' - translated by Franz Rosenthal, Vol.III, Newyork, 1958

(vii) Agriculture (Falaha)

(viii) Metaphysics (Ilm-ul-Ilahiyat)<sup>28</sup>

#### **Curriculum:**

Like the method of instruction, Ibn-Khaldun's approach to curriculum is also magnificent. Before advocating any system or giving any suggestion, he studied comparatively the system of education in the schools of the Maghrib, the Spain, the Ifriqiyah and the East.

In the Maghribi Schools, the curriculum was based on the knowledge of the Quran, the Quranic orthography its problems and differences among the Quran experts. subject like poetry, Arabic philology, tradition, jurisprudence etc. were not introduce until the child had sufficient knowledge of the Quran. Consequently their knowledge of the Quran and the Quranic orthography was uncomptable in the Muslim world.<sup>29</sup>

The Spanish curriculum had a wider range. It included both reading and writing. Though apparently, the main emphasis in Spanish curriculum was on the Quran and its related sciences, they paid attention on the physical sciences also. These were taught more enthusiastically than the religious ones. The Spanish school focused its attention

upon the expert knowledge of language so the emphasis was on the teaching of poetry and composition, along with good hand-writing. Consequently the Spanish scholars had better knowledge of language and could understand the Quran and the tradition easily. They were also known for the skill of penmanship.<sup>30</sup>

The education in the Ifriqiyan schools was imparted under the shadow of the Spanish school. Since, among their teachers were the exiled Shaykhs of Spain who lost their native land due to the tyranny of the Christians and had occupied the post of teachers in Ifriqiyah. So, the Ifriqiyan system of curriculum was closer to Spanish than the Maghribi and the Eastern schools. The Ifriqiyan curriculum comprised the teaching of the Quran and the tradition along with basic norms of scientific problems.<sup>31</sup>

The Eastern schools have a balanced approach to curriculum. It was a combination of both traditional and physical sciences, but in these schools, the art of writing was not propagated and was neglected to some extent. If the child was interested in this art he was required to arrange a professional calligrapher for the satisfaction of his desire, at his own expenses. The schools treated it just like the teaching of other crafts, not significant to be included in school curriculum.<sup>32</sup>

The schools, which limited the rank of their curriculum only to the knowledge of the Quran could not get success in producing good scholars of language or literature, as the only knowledge of the Quran and the tradition was not sufficient enough to bring fluency in their language. They had enough knowledge but not the power of expression. Contrary this, the Spanish scholars possessed the eloquence of language, their literary heritage. Their interest in language and literature surpassed the interest in the Quran, the main source of knowledge and instruction for the Muslims. No doubt, they were familiar with this holy book but their condition was like the Muslims of the present age who read the Quran, just as a religious obligation and not as their main source of instruction. But, till the thirteenth or fourteenth centuries, (that marks the period of Ibn-Khaldun)

Muslim mind was a purely religious mind, exalting the religion over all the matters, and sacrificing all for the teachings of Islam. Thus, the Spanish curriculum, sufficient enough to develop good scholarly habits in the students, could not get popularity in the Muslim world. The parents fearing hell, rejected each such approach to curriculum which represented the temptation and interest for the worldly sciences and reduced child's interest in the Quran and the tradition. The salvation without the expert knowledge of the

Quran was unthinkable. The parents did not want to miss that reward which was promised for them on providing the knowledge of the Quran to the children. Thus, the interest of the time remained in the religious sciences only.

Ibn-Khaldun was not agree with this kind of thinking. He never realized that the teaching of the Quran and the tradition, at the secondary level, reduces the child's interest in it, and the knowledge of science tempts him towards the world. So he supported unhesitatingly judge Abu Bakr b al-Arabi. When he said in his 'Rihlah':

"... Poetry and Arabic Philology should be taught first because of the (existing) corruption of the language. From these, the (student) should go on to Arithmetic and study it assiduously, until he knows its basic norms. He should then go on to the study of the Quran because with his (previous) preparation it will be easy for him".

He continued:

"How thoughtless are our, compatriots in that they teach children the Quran when they are first starting out. They read

things they do not understand and work hard at something that is not as important for them as other matters".

His advice was, that:

"The student should study successively the principles of Islam, the principles of Jurisprudence, disputation, and then the prophetic traditions and the science connected with them".<sup>33</sup>

Thus, with sound agreement with Abu Bakr b al-Arabi, an eminent educationist of his time, Ibn-Khaldun approved the study of both the religious and physical sciences, without exalting or lowerning the significance of any one, in curriculum. According to him, both sciences should be studied assiduously with their auxiliary sciences, the knowledge of which is necessary to achieve command on the main sciences, but auxiliary sciences such as philology to language and logic to philosophy should always be after the main sciences. More detailed study of these sciences should be avoided as it diverts the students from their main purposes. Moreover the range of auxiliary sciences is much wider and requires a major part of student's educational life to be devoted for its mastery. Sometimes such problems are

included within their contents, those are totally irrelevant to the knowledge of the main sciences thus it causes harm to students. How, correct was Ibn-Khaldun when he said:

"Discussion of the auxiliary sciences should not be prolonged, and the problems should not be treated in detail, as this would lead away from their purpose, and their purpose is (to facilitate understanding of) the sciences to which they are auxiliary, nothing else. Whenever the (auxiliary sciences) cease to be auxiliary to other sciences, they abandon their purpose, and occupation with them becomes an idle pastime therefore, teachers of the auxiliary sciences ought not to delve too deeply in them and increase the number of their problems. They must advise the student concerning their purpose and have him stop there....".<sup>34</sup>

Formally, Ibn-Khaldun did not make vocational education a part of the curriculum as this concept was not developed till that time but after the perusal of the Muqaddimah we can say that Ibn-Khaldun as an educationist, was laying a

foundation to make the vocational education an indispensable part of curriculum when he advised the students to be skilled in a few craft as - architecture, agriculture, textile, calligraphy, costume designing etc., along with the knowledge of intellectual sciences.

#### **Teacher-Student Relationship:**

Ibn-Khaldun opines that good scholarly habits result when teaching-learning process takes place in a friendly atmosphere. A teacher should behave with their students affectionately as does a father with his son. His personality should be a motivational factor for his students to their studies. Students should remain in close contact with their teacher. Whenever they find something complicated they should consult their teacher. Main sources of information for students are either books, instructions and lectures by their teachers or personal contact with them.<sup>35</sup> The literary experiences gained in the learned company of the teachers prove more helpful for their academic career. It provide them opportunity to learn through imitation. Ibn-Khaldun believes that 'a scholar's education is greatly improved by travelling in quest of knowledge and meeting the authoritative teachers of his time'.<sup>36</sup> Sometimes such complicated problems occur in the life of students that they are unable to solve them without proper guidance of their



teacher and if they solve it by their intelligence devoting a lot of time, they derive wrong consequences. In such cases, students should meet their teachers and discuss their problems with them. In the time of Ibn-Khaldun, teachers used their own technical terminologies for the scientific instructions and students were obliged to study different methods of instructions suggested by 'authoritative teachers' (Shaykhs). In studying these methods, students were lost in the superfluities of these terminologies and had to waste a long time before they reached on any conclusion. For them Ibn-Khaldun's suggestion was that: "Meeting of many authoritative teachers will enable the student to notice the difference in the terminologies used by different teachers and to distinguish among them.... he will improve the knowledge he has and be able to distinguish it from other (knowledge). In addition, his habits will be strengthened through his intensive personal contact".<sup>37</sup>

#### Discipline:

Ibn-Khaldun was totally against the corporal punishment as he always believed that "Severity to students does them harm".<sup>38</sup> It becomes more dangerous when it is practised upon the little children. It is a wrong thinking of both the teachers and the parents that through punishment students will be sincere for their studies. The punishment does nothing except developing the feelings of disobedience,

trickery and deceit in their behaviour. If teachers force students to study through punishment, student does it, not as a real interest in it but only to please his teacher and good scholarly habits never develop in him. Severity also spoils the character of the child. There occurs a difference in their thoughts and actions. They always conceal truth with the fear of punishment. Self-confidence and self respect never develop in their behaviour. Sometimes they go on a wrong path and are called anti-social elements. They become a burden on society. To make them good citizens, contributing in the development of society as well as nation, Ibn-Khaldun says that 'a teacher must not be too severe towards his pupil, nor a father toward his son in educating them'.<sup>39</sup> He quotes Abu-Muhammad b. Abi-Zayd's principle for governing teachers and pupils: — "If children must be beaten, their educator must not strike them more than three times."<sup>40</sup>

A teacher can provide an eminent guidance to his pupils, in the view of Ibn-Khaldun, if he follows the principles suggested by ar-Rashid to Khalaf b. Ahmar, the teacher of his son, through a letter. Khalifah ar-Rashid wrote:

"O'Ahmar, the commander of the faithful is entrusting (his son) to you, the life of

his soul and the fruit of his heart. Take firm hold of him and make him obey you. Occupy in relation to him the place that the commander of the faithful has given you. Teach him to read the Quran instruct him in history. Let him transmit poems and teach him to Sunnah of the prophet. Give him insight into the proper occasion for speech and how to begin a (speech). Forbid him to laugh, save at times when it is proper. Accustom him to honour the Hashmite dignitaries when they come to him, and to give the military leaders place of honour when they come to his salon. Let no hour pass in which you do not seize the opportunity to teach him something useful. But do so without vexing him, which would kill his mind. Do not always be too lenient with him, or he will get to like leisure and become used to it. As much as possible, correct him kindly and gently. If he does not want it that way, you must then use severity and harshness".<sup>41</sup>

This letter of Khalifah-al-Rashid quoted by Ibn-Khaldun provides a healthy guidance to the teachers in three broad

areas of education:-curriculum, Teachers student relationship and discipline, respectively. How authentic are the following principles for a teacher to train his students!

- (i) Persuade him to study without vexing him which would kill his mind.
- (ii) Do not always be too lenient with him.
- (iii) Correct him kindly and gently.
- (iv) Use severity and harshness when there is no alternative to check him.

Child delinquency is the natural out come of severity either on the hand of the parents or the teachers. About the evil effect of severity Ibn-Khaldun writes:

"They (students) lose the quality that goes with social and political organization and makes people human, namely, (the desire to) protect and defend themselves and their homes, and they become dependent on others. Indeed their souls become too Indolent to (attempt to) acquire the virtues and good character qualities. Thus, they fall short of their potentialities and do not reach the limit of humanity. As a result, they

revert to the stage of "the lowest of the low".<sup>42</sup>

The atmosphere of educational institutions should be free from all kinds of moral deterioration or decomposition. For mature students of higher classes, Ibn-Khaldun's suggestion is that they should not involve in any kind of politics that is detrimental for their career. Politics and literary activities can not go side by side as they are attributes of two quite different characters. If students participate in politics of their country they commit so many mistakes because their experience is not wide, they are unfamiliar with the tricks of politicians, they speculate everything on the basis of 'sensibilia' and can not take quick decision on the controversial worldly affairs.<sup>43</sup> According to Ibn-Khaldun, they must follow the advice of a poet when he says:

"Do not go out too deep when swimming.

Safety lies near the shore".<sup>44</sup>

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# **CHAPTER-VI**

## **CONCLUSIONS - A COMPARATIVE VIEW**



## CHAPTER VI

### CONCLUSIONS: A COMPARATIVE VIEW

A perusal of the educational ideas of al-Ghazali and Ibn-Khaldun, as discussed in the previous chapters would reveal that much of what is emphatically put now-a-days by the educationists, is quite convincingly found, at least in the rudimental forms, in the educational thoughts of these luminaries of the Middle Ages al-Ghazali and Ibn-Khaldun. By comparing their ideas in a categorical fashion, one would find more of similarities and a lesser number of differences -- though very sharp and significant. It is a well known fact that in comparative studies like one in hand, each theoretical position is introduced by an objective over view on the assumption that one "should focus first on the theorists' basic concepts and propositions. Comparison of the theorists follow more easily from this foundation"<sup>1</sup>

#### Philosophical Thoughts:

In the field of Philosophy al-Ghazali is known as a mystic philosopher and Ibn-Khaldun as a historian one. A

comparative view of their philosophical thoughts is as follows:

#### Theory of Reality (Metaphysics):

##### World and Man:

The physical world according to al-Ghazali is a preparatory ground for Man to the next one which he will face after his death. This world is fundamentally, spiritual as its each and every object is to make Man realize the existence of God.

Ibn-Khaldun describes it as an entity, observable through Man's power of senses where every object is situated in a particular scientific order to work for a definite purpose. This world according to him has two units, namely:

- (i) The World of the body or sensual perception
- (ii) The World of creation or Scientific perception.

The first unit of this world is the unit of living beings, perceptible through their senses. Here the visible elements are arranged gradually and continually in an ascending order from earth to water, from water to air and (from air) to fire. The elements of this unit determines and limits man's activity, his physical qualities, his conditions and his ability to control nature.<sup>2</sup>

The main elements of the second unit that is world of creation are mineral, plants and animals. Here the process of 'becoming' starts in a slow manner. The main characteristic of this world is that the highest form of each species possesses the tendency of becoming the lowest form of the next and nearer one. On this unit of world, Man depends for his food and shelter.

There is remarkable difference in al-Ghazali and Ibn-Khaldun's approach to interpret the World. Al-Ghazali describes it in the usual way of a Philosopher but Ibn-Khaldun's outlook is of a Scientist totally new to the ideas of the time. He explains the system of functioning of its various objects, gives the knowledge of the process of becoming and clears Man's relation to minerals, plants and animals. At last he describes the relation of this physical world with the spiritual one and its habitants and at this time he seems us quite a traditional Philosopher.

#### **The Reality of the Self:**

Self, according to al-Ghazali is 'a basic subtle element that has gotten connection with the material heart. It is just like unseen electricity which catches the knowledge of God and the Spiritual world'.<sup>3</sup> It is punished and rewarded.

For Ibn-Khaldun, it is 'something spiritual different from the bodily substance' but concerned with the bodily organs and concrete objects of the physical world. It is enriched with perception and causes motion in the body'.<sup>4</sup>

The interpretation of the self, by both of them reveal the same similar fact that it is a spiritual thing which is infused in the body of man to make him work according to its nature and to keep his relation with the spiritual world.

#### Kinds of the Self:

According to al-Ghazali, it is of two kinds:

- i) Self addicted to evils (Nafs Ammarah)
- ii) Illumined Self (Nafs Mutmainna)<sup>5</sup>

Ibn-Khaldun divides it, on the basis of its dwelling in the human body. The first kind of the Self for him is that which resides in the body of common men. It is --too weak to arrive at spiritual perception.

Second kind is the self of Saints and sages which move in the direction of spiritual intellection.

And third one, according to him, is the supreme one making its abode in the pious bodies of the prophets. Its remarkable feature is to exchange humanity for angelicality of the highest stage.<sup>6</sup>

### The Helping Agents for the Self:

According to al-Ghazali the self of Man gets the working capacity through the following elements:

- (i) Motor power (Muharrika) generated in body through al-Quwwat-ash-Shahawaniya (appetition) and al-Quwwat-al-Ghadabiya (anger)
- (ii) Sensory power (Mudrika)
- (iii) Will (Irada)
- (iv) Intellect (Aql)

In this connection Ibn-Khaldun gives the name of sensory power and the power of thinking, derived from the intellect.

### The Nature of the Self:

At the command of the Self Man performs three kinds of action which show the freedom and restriction of his will power. These are:

- i) Natural Actions (al-fi'lal Tabi'i)
- ii) Intentional Actions (al-fi'lal Iradi)
- iii) Voluntary Action (al-fi'lal Ikhtiyari)<sup>7</sup>

The first two kinds of action, man does under the control of its self while the last one is the manifestation of his freedom of will power.

On the basis of the nature of the Self al-Ghazali divides the mankind into four categories of:-

- (a) Ignorant
- (b) Misguided
- (c) Wicked
- (d) Devilish<sup>8</sup>

In the description of the nature of self' we do not find Ibn-Khaldun as a mature philosopher like al-Ghazali. Without going in the depth of the theory of volo ergo sum - I will therefore I am' he divides the humanbeings into three categories of:

- (i) Common men
- (ii) Saints and Sages
- iii) The Prophets.<sup>9</sup>

### Theory of Knowledge (Epistemology):

Knowledge, according to al-Ghazali is one of the fundamental virtues of the humanity. It is of two kinds:-

- i) Natural knowledge.
- ii) Knowledge acquired through efforts<sup>10</sup>.

Natural knowledge is a gift of God to all, while the second one is the result of man's own efforts. There are two forms of this knowledge:-

- (i) Practical knowledge (ilm-ul-Muaamala)
- (ii) Revealed knowledge (ilm-ul-Mukashifa)<sup>11</sup>

Revealed knowledge (ilm-ul-Mukashifa) is an endowment of God only for a few minds, highly spiritual in Nature. Practical knowledge is common for all, according to their levels of intelligence. It is the outcome of two kinds of science:

- i) Traditional or religious Sciences
- ii) Natural or intellectual Sciences.<sup>12</sup>

For Ibn-Khaldun, knowledge is either a perception (tasawwur) of the essence of things or it is apperception (tasdiq) that is, the judgment that a thing is so<sup>13</sup>. It is of

different kinds and there are different ways of getting it. Knowledge of abstraction is placed into two categories:

- (i) Knowledge apprehended by Reason
- (ii) Knowledge gained through Revelation.<sup>14</sup>

The source for the knowledge 'apprehended by Reason' is of two kinds of science.

- i) Traditional Science (Ulum-i-Naqliya).
- ii) Natural Sciences (ulum-i-Tabi'ya)<sup>15</sup>

For both al-Ghazali and Ibn-Khaldun the sources of knowledge are same and equal. al-Ghazali has given a wide description of the knowledge, asserting its kinds, its nature and the impediments that come in the way of learning, their causes and remedies. Ibn-Khaldun contrary this has written a lot of about its sources, instead of nature, which exhibits his marvellous command on the different kinds of sciences.

#### Theory of Values (Axiology):

Al-Ghazali emphasises those values to be practised, which give a strong foundation, to the individual, to make his ethical development. He advises all human to have an unshaken faith in religious obligations which may provide them relief from all kinds of corruption, worries, tension and may give



society a healthy social atmosphere, making all round development of its individuals. His advice is also to set all the social values in the light of the Holy Quran and the Traditions.

Ibn-Khaldun's stress in this direction is to have pure intentions and to improve himself as a person<sup>16</sup> first and then to lead the society through any kind of social and religious values. He wants the individuals to be moderate in their ways to solve and improve all their worldly affairs. His advice is for all the members of the society to keep themselves away from deceiver, seducer, hypocrite ungrateful and immoral persons<sup>17</sup> so that the moral upliftment of the society may be possible.

Both al-Ghazali and Ibn-Khaldun have emphasized the Holy principles of the Quran to be practised in day to-day life, to make the moral development of the individuals as well as the society.

#### **Educational Thoughts:**

Almost all the aspects of Education have been discussed by al-Ghazali and Ibn-Khaldun. Their comparison is as follows:-

#### **Aims of Education:**

The main aim of Education, according to al-Ghazali is to seek nearness of God and not power or rich,<sup>18</sup> making the

moral development of individual as well as of the society.

While Ibn-Khaldun wants it as making the human intelligence capable of passing a successful life, in this world, according to the laws of the holy Quran, providing him means of living and developing in his behaviour the true scientific and scholarly habits'.<sup>19</sup>

The remarkable difference between the thoughts of al-Ghazali and Ibn-Khaldun, in the field of aims and objective is that Ibn-Khaldun considers it appropriate to be a means of earning living also, but al-Ghazali is totally against for it. He never advises to achieve it for the material gains. 'Education in the world of Ghazali is for the sake of education' while Ibn-Khaldun Takes it 'For the sake of Practical life'.

Through education, both have stressed spiritual development of child along with the physical one and thus giving the society responsible members, participating in the group activities both on social and global planes.

#### **Curriculum:**

Al-Ghazali adopted subject centred approach in the construction of curriculum and gave the Muslim world such a form of it which remained in vogue for centuries after him. There is no denial that whatever al-Ghazali propounded on the

name of curriculum, that was being practised, in the Muslim World of education before him. He gave this approach an advanced form, making the following changes in it.

- (i) He classified the subjects in the category of religious and non-religious one to save that time of the scholars which was being spent on many subjects considering them religious ones.
- ii) He apated Fiqh (Jurisprudence) from the category of religious one and placed it in the non-religious one as the main aim of the science was to provide the people the knowledge of the worldly sciences.<sup>20</sup>
- iii) One of his remarkable decisions was not to make polemics a part of ilm-Kalam, when included in the curriculum, as it was giving birth to several vices like, pride, backbiting declaration of self purity, hypocrisy falsehood flattering and deception etc., in the minds of the students,<sup>21</sup> which were harmful for their academic career. The work of the acquisition of knowledge for al-Ghazali was equal to the worship of God and how could worship be done with so many impurities of mind
- iv) He gave a balanced approach of knowledge to the ummah by classifying it as obligatory (Farz-e-Ayin) and

optional (Farz-e-Kefayah)<sup>22</sup> He placed the knowledge of religious sciences in the category of the Farz-e-Ayin and non-religious ones in the category of Farz-e-Kefayah.

This step of al-Ghazali is often judged by the Modern critics from the Muslim as well as non-Muslim world, responsible for reducing the interest of Muslim community of that time in the worldly Sciences, but they forget the fact that the period of al-Ghazali was the period of religious ferment where each worldly activity was to find the place only after the religious ones.

- v) Al-Ghazali further divided the knowledge of worldly Sciences (Farz-e-Kiyfayah) in the category of approved (Mahmud) disapproved (Madhum) and unobjectionable (Mubah).<sup>23</sup> The subjects like Mathematics and medicine won his full support and found the place in the category of approved ones. Sorcery, talismanic science and Juggling etc. were Judged as highly objectionable and totally restricted to the study of ummah. History, Geography poetry were unobjectionable and allowed to study if people were interested in them.

- (vi) A new step of al-Ghazali was to advocate the knowledge of vocational Sciences to be included in curriculum, though in its rudiments, so that the students might be able to do something when they entered into the practical life.

Thus, the curriculum which came into being through the efforts of al-Ghazali was dominated by the religious Sciences, giving the worldly ones a second place, only, but not complete without them as their knowledge was necessary to live successfully in this world, through which the pleasure of God might be won in hereafter.

Ibn-Khaldun, on the other hand, found the conditions favourable for waging the importance of both the religious and non-religious ones equal. He was the product of Spain where all efforts were being made to give the education a form of purely scientific and practical one, totally indifferent from the rest of the Muslim World.

The approach adopted by Ibn-Khaldun was, undoubtedly, Subject centered but without any limitation of Farz-e-Ayin and Farz-e-Kifayah or Madhum and Mubah. It was the effect of Scientific atmosphere of Spain or the needs of the time that he was without any kind of fear, when he ardently supported

judge Abu-Bakr-b-al-Farabi (an eminent educationists of the time) in his statement that:

"How thoughtless are our compatriots in that they teach children, the Quran when they are first starting out. They read things, they do not understand and work hard at something that is not as important for them as other matter..... poetry and Arabic Philology should be taught first because of the (existing) corruption of the language. From these, the students should go on to Arithmetic and study it assiduously, until he knows its basic norms. He should then go on to the study of the Quran because with his (previous) preparation it will be easy for him".<sup>24</sup>

Ibn-Khaldun made the Islamic world realize the importance of worldly Sciences without lowering the significance of the religious ones namely Tafsir and Qirat, Hadis, Fiqh, al-Faraiz, usual-i- Fiqh, al-Kalam and Tasawwuf etc. He wanted to minimize the interest of ummah in the auxiliary sciences like An-Nahv (Grammar) Al-lugha (Philology) al-bayan (Rhetorics) etc. and persuaded them to show this

enthusiasm for the study of Mathematics, Physics, Logic and Metaphysics simply because the more detailed study of the Auxiliary Sciences such as Philology to language, diverts the students from their main purposes. Moreover the range of auxiliary Sciences was much wider and required a major part of students' educational life to be devoted for its mastery. Sometimes such problems were included within their contents, those were totally irrelevant to the knowledge of the main Sciences.

His suggestion was that:

"Discussion of the auxiliary Sciences should not be prolonged and the problems should not be treated in detail, as this would lead away from their purpose, and their purpose is (to facilitate understanding of) the Sciences to which they are auxiliary, nothing else. Whenever the (auxiliary Sciences) Cease to be auxiliary to other Sciences they abandon their purpose and occupation with them becomes an idle pastime, therefore teacher of the auxiliary Sciences ought not to delve too deeply in them and increase the number of their problems. They must advise

the student concerning their purpose and have him stop there....."25

Like al-Ghazali he also wanted the students to be skilled in a few crafts as architecture, calligraphy, etc.

In brief, we can say that both al-Ghazali and Ibn-Khaldun were on the constructive side in their efforts to attract the Muslim mind towards the knowledge. The difference which existed between them was of only approach. Al-Ghazali was a Sufi, honoured with the title of 'Imam al-Iraq', naturally his approach to the educational problem was to be, from the stand point of a mystic philosopher while Ibn-Khaldun was a worldly man known as a successful politician and historian-Philosopher, whatever he said and desired for the ummah, did, keeping a prosperous worldly life in the mind, though he never went against the Islamic principles.

#### Method of Teaching:

Al-Ghazali supported the lecture method, explaining the obscurities and perplexities through the examples, stories and anecdotes etc. To make the method effective he advised the teachers to prepare the lesson in advance, to motivate the students in the class, to have the sound knowledge of the subject, to instruct upto their power of understanding and to proceed from simple to complex.<sup>26</sup>



Ibn-Khaldun, on the other hand emphasized the repetition during the instructions. He propounded his own method and gave it the name of 'a Scientific method based on three fold repetition'.<sup>27</sup> Following it, First of all the teacher is required to introduce the subject briefly through the process of questioning and answering, and thus giving the basic knowledge of the subject to the students' and getting on his own part the knowledge of students, preparedness to learn. In the second round he is to explain the matter in detail. making the students aware to each and every principle and lastly the repetition comes in the form of recapitulation. Do the valuable suggestions of Ghazali in this area and the scientific method, suggested by Ibn-Khaldun, not make us realize that the modern methods of instructions suggested by the European educationists of today are not as new as supposed to be? We have seen them flourishing in the ideational realms, of our Middle Age's philosophers. It is the irony of Fate that they could not get popularity due to the hostile attitudes of the certain communities for the Muslims as well as their world.

#### **Discipline:**

Both al-Ghazali and Ibn-Khaldun are totally against the corporeal punishment. There is a great similarity in their ideas in the field of discipline. Al-Ghazali says that rebuke

and harshness makes the child haughty<sup>28</sup> in his temperament and if it is done in the presence of others he becomes habitual and insensitive to them.

Ibn-Khaldun's statement is that severity Causes great damage to the personality of child<sup>29</sup> as there occur great differences in their thoughts and actions. There do not develop the true scholarly habits in child's behaviour. If he learns due to the fear of punishment he does it for the sake of teacher's pleasure and not as a real interest in it.

Al-Ghazali advises the students at several occasions to concentrate on their studies, minimizing all their relations with the rest of the world<sup>30</sup> and Ibn-Khaldun's precious suggestion is for them not to get themselves involve in any kind of dirty politics, on the persuasion of the shrewed politicians.<sup>31</sup> How relevant and useful this piece of advice is, in the crucial period of today for the students!

#### **Teacher-Student Relationship:**

Both al-Ghazali and Ibn-Khaldun want the teacher as affectionate as a father to his children. The relation between a teacher and a student should be pious, free from all kinds of frauds. The teacher must have the knowledge of child's powers and weaknesses according to Ghazali. And according to Khaldun he must try to understand the psychology

of the child whenever he finds something unusual in his behaviour.

Al-Ghazali says that the students' hearts should overflow with the feelings of respect for his teacher, showing that regard and obedience which a patient has for his physician<sup>32</sup> and Ibn-Khaldun's suggestion is to contact the teacher whenever they find themselves in any kind of problems. There should be informal meetings between the two from time to time<sup>33</sup> to solve the perplexities of life in any field.

#### Duties of the Teacher:

Al-Ghazali considers the teacher one of the noble and respectable persons of this earth. He mentions a few duties, the fulfilment of which makes him the master of his field in the truest sense; These are:

- i) To guard the students against all kinds of immoral deeds.
- ii) To follow the path of the prophet of Islam.
- iii) To impart the whole fund of knowledge, without concealing any kind of valuable facts.
- iv) To behave with students affectionately.

- v) To enhance their interest for suitable branches of knowledge.
- vi) To judge their mental capacity before any kind of teaching.
- vii) To instruct through a way which may be effective for both the good and the weak students.
- viii) To be alike in all his thoughts and actions.<sup>34</sup>

Though, Ibn-Khaldun has not allotted any such chapter in his Muqaddimah which reveals the teacher's characteristics or duties, specially, he is not without words about it. The description of teacher's duties or characteristics comes at several places when he is talking about discipline, or curriculum or method of instructions. The following are the extracts from these areas, about it.

- i) To persuade the students to study without vexing him which would kill his mind.
- ii) To correct him kindly and gently.<sup>35</sup>
- iii) Not to prolong the period of instruction by breaks or intervals to avoid the forgetfulness in his behaviour.<sup>36</sup>

iv) To have full command on the subject.

#### Duties of the student:

Following are the duties of the student,<sup>37</sup> suggested by al-Ghazali:

- i) To keep himself away from all kinds of immoral acts.
- ii) To keep his mind free from all sorts of bitter feelings like hatred, Jealousy, enmity, and the vanity of show.
- iii) Not to indulge himself too much in worldly activities.
- iv) To listen his teacher attentively.
- v) Not to lose interest in his studies, finding something complicated.
- vi) To acquire the knowledge of as many sciences as possible.
- vii) Not to start many subjects at a time.
- viii) To keep the thing in the mind that all his knowledge is for the sake of God's pleasure.
- ix) Not to make the show of his wealth and power.

To find out the duties of the student in the educational review of Ibn-Khaldun we have to glance at several Chapters because like 'the duties of the teacher',

there is no separate description, by him, in this area also. Whatever we find, able to be placed in this category, is as follows:-

- i) Not to get himself involve many kind of politics.
- ii) To concentrate on his work only.
- iii) To be moderate in his thoughts and actions.
- iv) To believe in the proper guidance of his teacher.
- v) To consult him at the time of difficulties.

#### Hostel Life:

Hostel life is appropriate for the student, to provide him a better opportunity for study, minimizing his worldly relations, according to Ghazali, if student is wise enough to keep himself away from the long company of his friends and other time-consuming acts.

We find Ibn-Khaldun silent on this topic.

#### Physical Education:

In the educational review of al-Ghazali there are several instructions for the physical fitness of the child. He has expressed himself quite sufficiently on the matter of child's diet his ways of sleeping, walking, playing and exercising etc.

There is total lack of such kind of information in Ibn-Khaldun's Muqaddimah'.

#### **Moral Education of the Child:**

Al-Ghazali gives a great importance to the moral education of the child to keep him fit for this world and hereafter (al-Duniya wal akhirah). He suggests to train him morally in all the fields of life. His training in this direction should be started from the first need of his life that is, food, and go on to the religion. He should be taught how to eat? how to drink? how to sleep? how to dress up? how to behave with elders, youngsters, comrades and with every person of the world? Knowledge should be imparted him about all the worldly and religious activities so that, in ignorance, he may not be the subject of God's wrath.

Ibn-Khaldun's observations in this area, are not so deep. He instructs the students to be morally good, having the deep faith in Allah, in the prophet and in the Quran at several places in his Muqaddimah but not with such soundness and compulsion, as does al-Ghazali.

After the comparison of their thoughts, we reach on the conclusion, that if we judge these thoughts in the modern context of the materialistic trend for education we find Ibn-Khaldun more reliable than al-Ghazali because his

educational review prescribe that scientific and materialistic outlook which may be said necessary to stand our self with other nations, in the race of progress.

On the other hand if we change the context and try to find that vital element which may provide relief from the corrupted atmosphere of the educational institutions and from those crises which have taken place between the teachers and the students, al-Ghazali seems us on the top because it is his ideas which may ignite in our students a moral spark that will prove a beacon-light now and later and help in producing good men, possessed of whom any country would rid herself of the several problems causing a severe headache to her.<sup>38</sup>



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# **APPENDIX-A**

## APPENDIX A

### Significant events of the lives of Al-Ghazali and Ibn-Khaldun Al-Ghazli (1058 A.D. - 1111 A.D.)

- 1077 A.D. -- He went to Nisapur to get higher Education.
- 1091 A.D. -- He was appointed Director of Instruction in the Government college of Baghdad by the Vizier Nizam-al-Mulk.
- 1095 A.D. -- After a Physical and Psychological crisis, he left his professorship and spent ten years in seclusion, cultivating the mystical life.
- 1105 A.D. -- He was prevailed upon by the Sultan to accept a professorship at Nishapur but soon left it and lived in retirement at Tus with a few disciples.
- 1111 A.D. -- He breathed his last, working for the spread of the Sufi doctrines.

### Ibn-Khaldun (1332 A.D. - 1406 A.D.):

- 1350 -- He lost his parents and many other relatives in the calamity of 'Sweeping plague' befall the whole of the Muslim World.



1352 A.D. -- He was invited by the Sultan of Tunis, Abu-Mohammad Ibn-Tafrakeen, to join the post of a seal bearer in his court. It was the beginning of his professional life.

1354 A.D. -- He went to Fez and occupied a dignified position in the court of the Sultan Abu-Enan.

1355 A.D. -- He was prisoned by the Sultan for the crime of getting friendship with one of his rivals named Abu Abdullah Mohammad.

1357 A.D. -- He was set free after the death of the Sultan and was appointed on the post of Secretary by the vizier Al-Hsan Ibn-Omar.

1359 A.D. -- He became the secretary of Abu-Saleem, the new ruler of Fez. During this period he composed several odes, also.

1361 A.D. -- He lost the post of the Secretary after the death of Abu-Saleem.

1362 A.D. -- He went to Grandada and found the job in the court of Omar Ibn-Abdullah.

1365 A.D. -- He reached Bougie and was appointed the Prime Minister of Algeria.

1377 A.D. -- He completed his monumental work 'The Muqaddimah -- an Introduction to history' (Kitab al-Ibar).

1382 A.D. -- He set off to Egypt.

1384 A.D. -- The Sultan of Egypt appointed him on the post of the chief Justic (Quadi). In the same year he lost his wife and children, as all of them submerged in water when they were sailing to reside with him in Egypt.

1389 A.D. -- He was made Professor of the Science of Traditions in Surghatmishiya College and the president of Babyars institute.

1401 A.D. -- He had a series of interviews with Turk Conqueror -Timur.

1406 A.D. -- He retired from the post of the chief Justice due to the sudden arrival of the death.

# **APPENDIX-B**

## APPENDIX B

### A Short Comparative View of the Philosophical thoughts of Al-Ghazali and Ibn-Khaldun

Al-Ghazali

Ibn-Khaldun

#### Recognition in the Field of Philosophy:

A mystic Philosopher

A historian and a Scientific  
Philosopher

#### Monumental

#### Work

Tahafatul-Falasafah, Mizan  
al-Amal, Munqasid al-Falasafah  
Mayarul-ilm Fi-fanne Mantiq  
Tafraqatu-bynal Islam wal  
Zindiqa and Ihya-ulum-iddin

Muqaddimah- An Introduction  
to history. (Kitab al-Ibar).

#### Theory of Reality (Metaphysics)

World - A preparatory  
Ground for the next  
one; spiritual in its  
origin.

A physical entity, divided  
into two units: The world of  
the body and the world of the  
creaton. Former one,  
perceptible through sensory  
power and later one through  
Scientific power.

## Self

### (i) The words used for the Self

Qalb, Nafs, Ruh and Aql	'Ruh'
-------------------------	-------

### What is the Self ?

(ii) 'Something Spiritual, different from the bodily Substances	'An immaterial thing or basic subtle element that has gotten connection with the material heart'.
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### Nature

(iii) Like unseen electricity	invisible like air
(iv) Partly free and Partly determined.	No description.

### Kinds of the Self

#### Two kinds

- i) Self addicted to evils  
(Nafs Ammarah)
- ii) Illumined Self (Nafs  
Mutmainna)

#### Three kinds

- i) Too weak to arrive at  
spiritual perception.
- ii) Moving in the direction of  
spiritual Intellection.
- iii) Suited to exchange humanity  
for angelicality of the  
highest stage.

### The Helping Agents of the Self

i) Motor power	i) Sense Perception (Both
ii) Sensory Power	outward and inward senses.
iii) Intellect	ii) Scientific perception.
iv) Will	(Intellect)

### Division of the human beings on the basis of the Self

into four categories:

- i) Ignorant
- ii) Misguided
- iii) Wicked
- iv) Devilish

into three categories:

- i) Common Worldly men
- ii) Saints and Sages
- iii) Prophets

### Theory of knowledge (Epistemology) Kinds of Knowledge

i) Natural Knowledge	i) Knowledge apprehended
ii) Knowledge acquired	by reasons.
through efforts --	ii) Knowledge gained
It is further divided	through revelation.
into two parts:	
(a) Practical Knowledge	
(b) Revealed Knowledge	

### Sources of Knowledge

i) Traditional or Religious Sciences	i) Traditional Sciences (ulum-i-Naqliya)
ii) Natural or Intellectual Sciences.	ii) Natural Sciences (ulum-i-Tabi'iyah).

## Theory of values (Axiology)

Emphasis upon the Islamic values which strengthens individual's character.	Emphasis upon social and moral values, (derived from the Holy Quran) for the sake of successful life.
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# **APPENDIX-C**



## APPENDIX C

### A Short Comparative View of the educational thoughts OF Ghazali and Ibn-Khaldun

Al-Ghazali

Ibn-Khaldun

#### Aims of Education

Purely religious emphasizing moral development of child, to attain the blessing and nearness of God.	Religious and Scientific ones, emphasizing the development of Scientific perception of the child
--	--

#### Curriculum

i) Subject centred approach	i) Subject centred approach.
ii) Inclusion of both religious and non-religious Sciences.	ii) Inclusion of both traditional and Intellectual Sciences.
iii) Prominence to the religious Sciences, latter ones for the sake of the fulfilment of daily needss of life.	iii) equal importance on both the branches of knowledge.

#### Method of Teaching

i) Lecture method	i) Scientific Method of
ii) Explanation of the obscure matter through examples, antecedents and stories.	Instruction based upon the principle of three fold repetition

iii) Proceeding from easy to difficult.	ii) Proceeding From Simple to Complex.
iv) Instruction upto the mental power of the child	iii) Advancement of teaching learning process through questioning and answering.
v) Preparation of lesson in Advance.	iv) Emphasis upon the development of student's ability of Self expression.
vi) Motivation of the slow learners through process of questioning and answering.	v) Restriction upon the study through abbreviated treatises available on scholarly subjects.

#### Discipline

No concept of corporal punishment.	No provision of severity with Students.
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#### Place of Teacher

All in all, responsible for the formation of child's conduct.	Occupies a significant and honourable place.
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#### Teacher-Student Relationship

Teacher - affectionate just like Father.	- Polite enough to understand the problems of the students
Student - Respecting him more than parents or any one else.	- enjoying the freedom to ask questions and to express his opinions.

### Duties of the Teacher

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>i) To guard the students against all kinds of immoral deeds.</li> <li>ii) To Follow the path of the prophet of Islam.</li> <li>iii) To impart the whole fund of knowledge to the students.</li> <li>iv) To avoid the severe kind of punishment.</li> <li>v) To encourage the students to learn.</li> <li>vi) To judge the mental capacity of the child.</li> <li>vii) To motivate the slow learners.</li> <li>viii) Not to make any difference in his thoughts and actions.</li> </ul> | <ul style="list-style-type: none"> <li>i) To persuade the child to study without vexing him.</li> <li>ii) To correct him kindly</li> <li>iii) Not to prolong the period of instructions by unnecessary breaks or intervals.</li> <li>iv) To behave affectionately.</li> <li>v) To make efforts to understand the psychology of the child.</li> </ul> |
|---|--|

### Duties of the Student

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>i) To keep himself away from all kinds of immoral acts.</li> <li>ii) Not to indulge himself, too much in worldly activities</li> </ul> | <ul style="list-style-type: none"> <li>i) To keep himself away from all kinds of dirty politics.</li> <li>ii) To concentrate upon his studies.</li> </ul> |
|---|---|

iii) To obey the teachers	iii) To make efforts for the
iv) To work hard to gain the knowledge.	development of good
v) To study the subjects one by one.	scholarly habits.
vi) To choose the subjects reasonably.	
vii) To learn for the sake of God's pleasure.	

#### Hostel Life

Better for the academic Career of the students	No description
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#### Physical Education

As necessary as moral educationa of the child	No description
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#### Moral Education

One of the most important aspects for the modification of the human behaviour.	Essential to produce good citizens.
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